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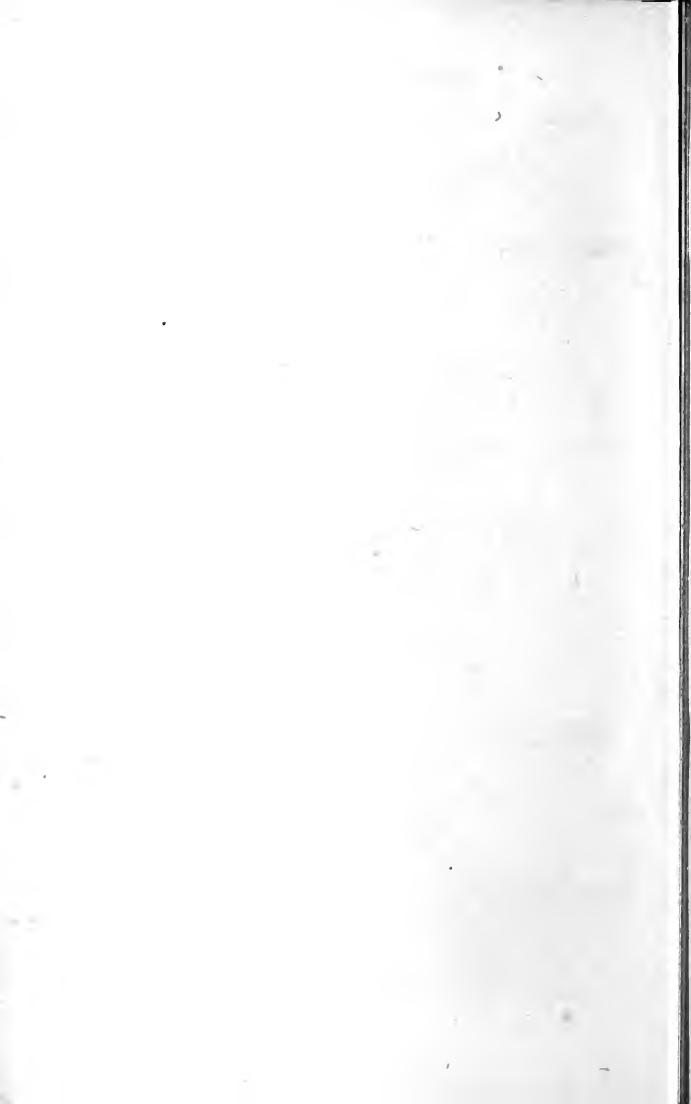
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AN APPEAL

TO THE

CANDID OF ALL DENOMINATIONS :

IN WHICH THE

OBLIGATION, SUBJECTS, AND MODE OF

BAPTISM

ARE DISCUSSED

BY REV. HENRY SLICER,

IN ANSWER TO THE

REV. W. F. BROADDUS, OF VIRGINIA, AND OTHERS.

WITH

A FURTHER APPEAL,

IN ANSWER TO

MR. BROADDUS'S LETTERS.

THIRD EDITION,

REVISED BY THE EDITOR.

I speak as unto wise men ; judge ye what I say.—1 Cor. x, 15.
Hearken to me ; I also will show mine opinion.—Job xxxii, 10.

NEW-YORK :

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OBLIGATION, SUBJECTS, AND MODE
OF
BAPTISM.

PREFACE TO THE FIRST EDITION.

WHEN an individual presents himself in the character of a controversial writer, a proper respect for public opinion requires that he state the reasons which have induced him to take such an attitude.

The following pages have not been called forth by a fondness for writing,—nor from the want of other important matters with which to occupy the writer's time,—but by the solicitations of friends; and by what *he at least* considers an imperious call of duty, in view of the responsible relation which he sustains to the people of the Potomac district.

There are times when *silence* may become *treason*; and error, unexposed, may be passed off for valid truth.

Until lately, I have had no intention to write on the subject of Christian baptism; and even now I should not have written—so numerous

and pressing are my engagements—could I have persuaded myself that the circulation of any one of the excellent tracts that have been written by others would have met our peculiar circumstances in relation to this subject.

With a district two hundred miles in length ; containing six or seven thousand church members ; with fifty-two large meetings to attend in about forty-eight weeks, and a travel of about two thousand five hundred miles to perform in the same time ; I considered that I had no time to devote to writing on this subject, without oppressing myself, or neglecting matters having a prior claim upon me, and possessing a paramount importance. *The former* I have done, in view of the necessity laid upon me, in order to avoid *the latter*. At different times and in several places, at the instance of my friends, I have been led to make remarks on the obligation, mode, and subjects of baptism ; and have administered the ordinance to hundreds of adults of all ages, from the sire of seventy, down to the youth ; as well as to infants. With the Baptists, as a people, we have had no quarrel, and for many of them we have had, and do still entertain, *more than mere respect* ; and if our views, as expressed in the following pages, should be thought to be expressed in language

too severe, we have only to say, that where we have seemed in the least caustic, it was because we considered the case required it.

We have no interests that we have not laid at the feet of truth; and none that we are not willing to peril in its defence. And we wish it distinctly understood, that *we* take the whole responsibility of the views herein expressed.

We have not sought to make proselytes to a party; nor have we even interfered with any who have been awakened at Baptist meetings; we have acted solely on the *defensive*, in order to save our people from perplexity, and prevent others from "bereaving us of our children."

Some eighteen months ago, I found a pamphlet circulating in the community, written by Elder W. F. Broaddus, entitled, "Strictures on Mr. Dieffenbacher's doctrine of water baptism, infant baptism," &c.

I read it, and found a good deal of ridicule and sophistry employed against those who hold infant baptism, and baptism by sprinkling or pouring. I took no public notice of it, until the tenth day of last November, when at Upper-ville, Va., by request, I delivered an argument on baptism, in which I replied to all the matter contained in the strictures which I thought entitled to notice; but, lest any offence should be

taken, I purposely avoided the mention of Mr. B.'s name.

After I had administered the ordinance to twenty-three adults and some infants, as I preferred to discuss the subject publicly, I made a general offer to debate the matter with any gentleman, minister or layman, within the bounds of my district, at any time and place which might be appointed for that purpose. A Baptist minister present declined the offer publicly, in the presence of about one thousand persons. Mr. Broaddus knew of what had passed, but did not see proper to accept the offer.

He, however, preached a sermon on the same subject in the same village about three weeks afterward, which sermon he published after the lapse of about four or five months. I accidentally heard of his intention to preach, two days before the time, and that a rumour, or report, was in circulation through the neighbourhood by his friends, that I was expected to be present on the occasion. I wrote immediately to Uperville, informing my friends that I had received no notice of the appointment from Mr. B., and in the letter renewed the offer to debate the matter, which letter was handed him, by a friend of mine, before he preached.

About *three days after* he delivered that ser-

mon, I received a letter from him, requesting me *to publish* my sermon, and very kindly offering *to review it*, in case I should publish; and offered as an inducement to me, the following language: "Controversies, when properly conducted, must always do good."

I took no notice of the letter, because I considered it a fair decline of my offer; and because I have always believed that the subject could be brought home to those who are least informed on the subject, (and of consequence most liable to be misled,) better by an oral than a written argument, and at less expense to the community. In his "Note to the reader," and in the commencement of his sermon, he has used my name, and informs the reader that his discourse was occasioned "*by the excitement*" which my sermon "*produced in the village and neighbourhood,*" and that I had made "*an attempt to prove that infant sprinkling was an ordinance of the New Testament.*"

The candid reader will be able to judge how far I have succeeded in the "*attempt,*" in the following pages. I think it very likely that the *fifty-nine adults* baptized *by pouring* in that place and its vicinity, within the few weeks previous, gave that gentleman more uneasiness than the "*attempt*" at proving "*infant sprinkling.*"

He takes for granted that *he is right* in his “understanding and practice” of the ordinance—and that *I am wrong*; and he sets out to “counteract *the wrong impressions*” that I may have made. This looks a little like begging the question.

As Mr. B. was so kind as to offer to be *reviewer for me*, and was so kind as to write “strictures” for Mr. D., I suppose he, least of all, will complain of my performing *the like kind office for him*; as one “good turn deserves another”—and I accept on his part the *will* for the *deed*.

If he should think proper to write again, and should produce any arguments that I have not replied to in these pages, I shall answer him in some way. But I give the reader notice that *I shall not write again, to answer arguments, or sophistry, that I have already replied to.*

In the discussion I have (so far as I knew them) taken up *all the arguments used by the Baptists*, and have not confined myself to Mr. B.’s “sermon” and “strictures” alone.

While *I am fully convinced* that the Baptists, as a denomination, had their rise in Germany in 1521 or 1522, under Nicholas Stork, Muntzer, John of Leyden, Knipperdoling, and others, I have forborne giving an account of them, as

it is found in Robinson's Charles V., and in a View of All Religions, by Ross, published in London, 1664 ; as I know the matter to be very offensive to our Baptist friends ; also believing it to be unrighteous to attribute the "iniquities of the fathers to the children." Although Mr. B. has laboured hard to establish the charge of *heresy* against the founder of Methodism, in the matter of *baptismal regeneration*, a doctrine which he must have known that wise and good man no more held than he believed that "Thomas Stork held communion with God, by means of an angel," yet *I will not retaliate* by recounting the *doctrines* and practices of the German Anabaptists.

Here I take leave of this subject, praying that God may keep us from the by-ways of error, and lead us into the way of truth.

HENRY SLICER.

Alexandria, October 7, 1835.

PREFACE TO THE SECOND EDITION.

WHEN the Appeal was first put to press, the author was not aware that the demand for the work would be more than to justify the issuing of a small edition; accordingly, a thousand copies were issued, nearly all of which were disposed of in a few weeks, and another edition was demanded, with a request that it should be enlarged in one or two parts.

The reception with which it met from the candid and intelligent of different denominations, not excepting the Baptists, (for I never heard of its giving much offence to any one except Mr. B.,) and the assurances of its usefulness which reached me from different parts of the country, convinced me of the propriety of revising and enlarging the work, and publishing a second edition. But as I wished to know what course Mr. Broaddus would take in the matter, it was judged best to defer the publication of a future edition, until he should either reply, or decline any further controversy on the subject. After waiting some time for an answer, I learned, through a friend, that he would reply about Christmas; I looked in vain to that period for an answer, for it passed, and also the long

month of January, and the cold month of February, and the winds of March, and the showers of April, all passed, and no answer came ; and in the month of June, while I was just about to conclude that Mr. B. had abandoned the idea of answering, a friend informed me that the reply was then in press. I then began to reason in my own mind, in order, if possible, to find out what could have detained the answer for seven long months, and upon reflection I recollected that the Upperville sermon, although delivered the sabbath before winter, was not issued from the press until the ice and snow of the cold season had all melted, and the singing of birds was heard in the land ; and what makes this the more remarkable is, the fact that his note to the reader is dated December, 1834 :—has this all been the result of accident ? or does not Mr. Broaddus know that an argument for immersion stands but little chance of exerting a proselyting influence in mid-winter ? But be this as it may, one would think that if “ he found (as he says he did) that my bold assertions were likely to pass for sound argument with some, who lacked either capacity or leisure to examine for themselves ; while the serious imputations I had cast upon his motives were likely to awaken suspicions in a com-

munity but little acquainted with him, unfavourable to his reputation;" surely he should have hastened to the rescue of his favourite theory from the hands of those "bold assertions," and from those "who lacked *capacity* or leisure to examine for themselves," and especially to have silenced all "suspicion unfavourable to his reputation;" and more especially, "as he soon found that some of my readers were inclined to attribute his silence to a consciousness of guilt," page 59. And yet, strange to tell, this gentleman defers his answer for seven months. Perhaps he thought that the impression that my "*bold assertions*" made last fall, with regard to the ordinance, would, with the aid of a little time, become erased from the minds of the good people of Virginia, who were destitute of "*capacity* or leisure to examine for themselves"—and that he could *repeat over* the arguments, I will not say "bold assertions," of his strictures and sermon, and utter his complaints long and loud, about being "misquoted," "misrepresented," his "motives impugned," "personal defamation," &c., &c., and thus hide himself in the smoke of his own raising. And if he did not succeed in slaying "Goliath," he would at least show the community that,

"Although vanquished, he can argue still."

I promised the candid reader not to answer "arguments or sophistry that I had already replied to." I shall, in a Further Appeal, however, take such notice of Mr. B.'s twenty-one letters as I may think them entitled to.

I confess I expected when I wrote that Mr. B. would reply, for I knew that those who have vanity enough to compare themselves to the warrior David, page 42, would make *a show of fight*, although there might be, in reality, *neither a sling in his hand, nor a "smooth stone left in the shepherd's bag;"* they would fancy, too, that they heard the death-groan of the giant, and that they had given his head to the host of Israel, and his carcass to the fowls of heaven—to the vultures, of course.

But in all seriousness, (speaking without a figure,) I was surprised that the gentleman should show so much morbid sensibility, and that he should take up so much of his letters in attempts to excite *the sympathy of the public* for the much injured man. Could not the candid reader judge whether my weapons were those of "*personal defamation*" and "*sarcasm*," or those of Scriptural argument and sober reason? Did Mr. B. fear that the candid reader had not "capacity" to see that I was "almost a stranger to the use of all weapons, except

sarcasm and personal defamation," that it became necessary, in his "note to the reader," to inform him of it? I sought (as far as the nature of the case would admit) to use "*soft words*" and "*hard arguments*." If, however, I had known that Mr. B. was "*a man of*" extra-"*ordinary sensibility,*" I might have used "*soft arguments*" and "*hard words,*" which might have been more acceptable to the gentleman on several accounts, for certainly the intelligent reader will see that Mr. B. is no *novice* in those at the present, and with a little more practice he might become an *adept* both in the use of "*soft arguments*" and "*hard words.*"

But I will not rail, but leave the gentleman to digest his own spleen.

I shall not promise to demonstrate any thing, either in regard to my own innocence or the goodness of my cause—I shall leave to the candid reader the task of making up a judgment for himself, both with regard to the subject and the writer. It may have been as well for Mr. B. to put a promise in his "note to the reader" that he will demonstrate his "own innocence," and that my "views of baptism are altogether without foundation in the word of God"—as it is possible many of his readers

may not be able to see the *demonstration of either in the body of his work.*

Having carefully read Mr. B.'s letters, I am more than ever convinced that the views of baptism held by our Baptist friends cannot be maintained.

All I ask of you, intelligent reader, is a *candid examination* of this *revised and enlarged* "Appeal," with the "Further Appeal," and I shall have no anxiety for the issue. "I speak as unto wise men—judge ye what I say."

HENRY SLICER.

Georgetown, D. C., July, 1836.

REPORT OF THE
COMMISSIONER OF THE
LAND OFFICE
IN RESPONSE TO A RESOLUTION
PASSED BY THE HOUSE OF REPRESENTATIVES
JANUARY 18, 1882

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OBLIGATION, SUBJECTS, AND MODE

OF

BAPTISM.

IN calling public attention to the subject of Christian baptism, we wish to declare plainly and fully our views, without intending to offend any; and not *expecting* to give offence to the liberal and candid, who, while they claim the right to think, and according to their best light entertain and express their opinions, accord to others cordially the same which they claim for themselves.

In the arguments which we may adduce on the subject, it is not our design so much to prove that others are not right, as to prove that we are not wrong.

And if, when we have gone through the argument, we shall have failed to convince you that ours is the "more excellent way," we shall not think you any the worse Christians, unless, in the spirit of bigotry, you should unchristian others who may not agree with you in their doctrines and usages. For we conceive that no views of doctrine, or of the ordinances, however correct, can save any man, unless he be spiritually regenerated. For "neither circum-

cision availeth any thing, nor uncircumcision, but a *new creature*."

Many who have been as orthodox as an apostle, and have received the rite of baptism, have proved themselves to be but "baptized infidels, washed to fouler stains."

Having said thus much, we shall proceed to speak,

First, of the *obligation and perpetuity*—

Secondly, of the *subjects*—

And thirdly, of the *mode of baptism*.

THE OBLIGATION AND PERPETUITY OF CHRISTIAN BAPTISM.

On this part of the subject we and our Baptist friends have no controversy—as we agree alike to assert and maintain the obligation of the ordinance. But there have been many, bearing the name of Christ, who look upon the subject with indifference, and others who argue against it, saying that it is a "*carnal ordinance*," and ought long since to have become extinct in the church of Christ. And in support of their views they adduce several passages of Scripture, and maintain that the baptism of the Spirit supersedes the necessity of water baptism. The views of such have grown, in part, out of the fact that our Baptist friends generally have confounded *Christian baptism* with *the baptism of John*, whereas the two should be considered *entirely distinct*, as we hope to be able to show hereafter. The two passages on which such

as deny the obligation of baptism mainly rely are to be found, John iii, 30, "He must increase, but I must decrease;" and 1 Cor. i, 17, "For Christ sent me not to baptize, but to preach the gospel." They conclude from the passage in John, that as he was to decrease as Christ increased, therefore baptism ought to have ceased in the church centuries since. The conclusion is good from the premises, but the premises are false, and the conclusion is therefore good for nothing; for in the same chapter you will find John's disciples informing him that Christ was baptizing, and all men were flocking to him; and John said, "I am not the Christ." "I came to bear witness of him." "He must increase, I must decrease." Consequently we hear nothing of John's baptism after he was beheaded, only that St. Paul rebaptized some at Ephesus who had previously received John's baptism. See Acts xix, 1-7. John received a temporary commission to herald the approach of the Messiah and his kingdom; and baptizing the people with the baptism of repentance, taught them to believe on him who was to come;—i. e., on Christ Jesus. And so little were the disciples at Ephesus acquainted with Christianity in its doctrines or spirit, that they had not so much as heard whether there was any Holy Ghost.

We request you to refer to the passage and read it attentively, as we shall have occasion to quote it again in the course of the argument. The view we have given of John's baptism we

are happy to find supported by that able and distinguished minister of the Baptist Church, Robert Hall, of England. See his Works, vol. i, p. 372. His words are, "No rite celebrated during the ministry of John is entitled to a place among Christian sacraments." It is to be regretted, however, that most of his less intelligent brethren differ with Mr. Hall in opinion. Some of them have maintained from the pulpit, and others from the press, that John's *was* Christian baptism. On this point the Rev. Mr. Broaddus seems not, as yet, to have made up an opinion. See sermon, p. 34.

The other passage (quoted from Corinthians) will be found, upon examination, not to weigh against the obligation of the ordinance. A faction had arisen in the church at Corinth, the apostle was informed that they had raised parties, and had used his name, and the names of his friends Apollos and Cephas. He writes them a severe letter, remonstrating against their course, and asks, "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that *I* baptized none of *you*, but Crispus and Gaius." And why? He immediately assigns the reason, "Lest any should say that I had baptized in mine own name." "For Christ sent me not to baptize," &c.; i. e., my main and most important business is to preach the gospel. He did baptize some, as you learn from the context; and it is certain that he baptized others, in other places, as the twelve disciples at Ephesus, &c. But as a

wise master builder, he had learned to give to things severally the importance due to them.

Having thus shown that these texts lie not against the obligation of the ordinance, we must remark, that as Christ gave a command to the apostles, after his resurrection, to disciple all nations, by baptizing and teaching them; with the promise to be with them to the end of the world; and as that command has neither been revoked nor complied with to its full extent, the obligation still rests upon the ministry to administer the rite, and upon the nations to submit to it. And furthermore, when the apostles went forth in obedience to the above command, whenever and wherever the word took effect upon the hearers, and they were willing to receive Christ, the apostles dedicated them, if Jews, to Jesus, as the true Messiah, and, if Gentiles, to the true God—Father, Son, and Holy Ghost.

On the day of Pentecost, when the three thousand cried out, “Men and brethren, what shall we do?” (although, in all probability, many of them had been baptized by John,) Peter said, “Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

And when Peter opened the kingdom of heaven to the Gentiles, in the house of Cornelius, as he had done to the Jews on the day of Pentecost, while he was speaking, the Holy Ghost fell on the congregation. “Then an-

swered Peter, Can any man *forbid water*, that these should not be baptized, *which have received the Holy Ghost*, as well as we? And he commanded them to be baptized in the name of the Lord," Acts x, 44-48. Will any one, in view of this evidence, still assert that water baptism is not obligatory? Those who maintain that the baptism of the Spirit supersedes the necessity of the baptism of water differ in judgment with the apostle Peter. And you, my reader, can judge whose opinion is entitled to most deference; the inspired apostles, who received the command at the mouth of Christ, or one, or many at this late period, who are not under the *infallible inspiration of the Spirit*; as is evident from the fact, that those who deny the obligation of baptism disagree among themselves upon the most important points in Christian theology.

It will be in vain to say that the ordinance has been abused, by having too much stress laid upon it; for the abuse of a good thing is not a valid argument against its use. "I speak as unto *wise men*, *judge ye* what I say."

ON THE SUBJECTS OF BAPTISM.

We shall now present for your consideration and judgment our views in answer to the question, who are the proper subjects of the ordinance?

Before I enter fully into this part of the subject, I beg your serious and candid attention to two important preliminary considerations, namely, that as there is but *one true God* and

one true faith, so this true God has never had more than one church in the world, from the day that pious Abel by faith offered an acceptable sacrifice, to the present hour. I am aware that this principle has been disputed, but I take my firm stand upon the truth of God, and shall maintain this view, without fear of successful contradiction. In the sermon of Mr. B., p. 14, he says, "The truth is, *there never was a visible church* of Christ on earth, until he came and established it himself." *There was a visible church* of Christ before his coming as really as there has been since; as is evident from Acts vii, 38, "*This is he* that was in the CHURCH in the WILDERNESS with the ANGEL,"—compared with Exodus xxiii, 20, 21, "Behold I send an ANGEL before thee, &c., provoke him not, for he will not PARDON your transgressions,"—compared with 1 Cor. x, 4 and 9, "And did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was CHRIST." "Neither let us tempt CHRIST, as some of them also tempted, and were destroyed of serpents." It is clear from these passages, 1st, that God had a church in the wilderness; 2dly, that the angel spoken of as having power to *pardon sin* was Christ; 3dly, that he was *with the church*; 4thly, that him they tempted, and fell under his retributive administration.

In all the scriptures of the Old and New Testaments, the province of reading men's hearts is ascribed to God alone, and conse-

quently he alone can tell with infallible certainty who are, and who are not, members of the *invisible* church of God. But, so far as man can judge from those actions which are an index to the hearts of men, we should conclude that such as Zachariah and Elizabeth, Simeon and Anna, under the Jewish economy, were really members, constituting a *visible church*; especially as we have the testimony of God to their guileless and Scriptural piety. If Mr. B. means to say that no church is a *visible church* that has unworthy members in it, then, indeed, there never was a *visible church* of Christ on earth, even in the brightest period of the church's history. Was the church in the days of the apostles a visible church of Christ, any more than the Jewish church had been, when among the baptized were seen Judas, Demas, Simon Magus, and others? But if Mr. B. means to say that the *church of God* and the *church of Christ* were *two*, then we ask how he can maintain such a view, without denying the unity of the Godhead, or the essential divinity of Christ? There was one church purchased by the blood of Christ: "Feed the church of God, which he (Christ, the true God) hath purchased with his own blood," Acts xx, 38. Which church was this? I answer, The flock of God, embracing his people in every age, and under every dispensation.

Hence Christ is called "a Lamb slain from the foundation of the world." See Rev. v, 6; xiii, 8. This church is sometimes called

“a temple” or “building;” then Christ is the “corner stone,” “the foundation,” Eph. ii, 20, and 1 Cor. iii, 11. And we learn from Isaiah, the prophet, who wrote seven hundred years before the opening of the gospel dispensation, that this “tried stone,” this “precious corner stone,” was laid in Zion for a foundation. Isaiah xxviii, 16. This is “the stone, elect, precious,” on whom whosoever believed was not confounded. 1 Peter ii, 6.

This church is again called “a flock” or “sheepfold:” “He shall feed his flock like a shepherd, and carry the lambs in his bosom.” In Jeremiah xxiii, 1-6, this flock is spoken of, and comforted with the promise of better days, under pastors that should care for them and feed them. This prediction was fulfilled in the days of the Messiah. And in direct allusion to this and similar passages he said, “I lay down my life for the sheep.” “Other sheep I have which are not of this (Jewish) fold, them must I bring, and there shall be *one fold* and *one shepherd*.” You hear one of those sheep saying, under a former dispensation, “The Lord is my shepherd, I shall not want;” see Psalm xxiii, 1, 2, 3. David’s Lord was Christ. See Psalm cx, 1, and Matt. xxii, 44. Again the church is called a “family;” *one family*, not two or more. “Of whom the whole family in *heaven* and *earth* is named;” see Eph. iii, 15. Sectarian bigotry, either among Jews or Christians, would like to make partitions in this building of God, or divisions in this immense

family; but the liberal-minded Paul, who had completed his education in the "third heaven," had learned that the true God had but one family in the universe. In the eleventh chapter of Hebrews we have the names of some of the most distinguished members of this family, from the first martyr, Abel, down to the venerable and faithful Samuel, who from a child of three years old had been actively and publicly engaged in the service of this church.

Jesus, speaking of the Gentiles, says, "They shall come from the east and the west, and shall sit down with Abraham, Isaac, and the prophets in the kingdom of God." Whether you interpret the phrase "kingdom of God" to mean that part of the family which is on earth, or that part which is in heaven, either will answer our purpose. We thank God, "our Father who" is "in heaven," that he has but one family, and has constituted of angels and redeemed men one vast brotherhood. See Rev. vii, 9-17.

Again, the church is called, in Rom. xi, 24, "a good olive tree." And although some of the branches were broken off for unbelief, the olive was never rooted up; but on that stock the Gentiles were grafted, and the apostles informed the Jews that they should be grafted in again, if they abode not in unbelief. We admit there were, from time to time, *circumstantial* differences in the church of God under different dispensations, but her *identity* has been always maintained. She *has been, and still is, substantially* the same. She was once a family church,

then a national church, and subsequently a universal church. She once looked forth as the morning, was afterward fair as the moon, and finally clear as the sun, and terrible as an army with banners. From the dawn of her morning to her meridian splendour, she leaned upon her beloved, "Christ." The furniture of this temple has been altered; some of the branches of this olive tree broken off: but the temple's beauty is not marred; and the "root and fatness of the olive tree" still remain.

In conclusion, we remark, from the time the covenant of mercy was intimated to Adam and Eve in the garden of Eden, down to the call of Abraham, and to the *confirming* of that *covenant with him*; see Gen. xvii, 2, and Gal. iii, 17; and from that to the giving of the law, four hundred and thirty years after; and from that to the coming of Christ; and from his advent until *now*, men have been justified, sanctified, and for ever saved, in the same way, and under the auspices of the same covenant of mercy. For this is the "*covenant confirmed of God in Christ*," Gal. iii, 13-20. "He was made a curse for us," "that the blessing of Abraham might come on the Gentiles, through Jesus Christ," that we might receive "the *promise of the Spirit* through faith." Our Baptist friends contend that this covenant, of which circumcision was the sign and seal, contained only the grant of the earthly Canaan to the natural seed of Abraham. But surely the apostle understood the matter in an entirely

different sense, for he says, the blessing of *Abraham was to come on the Gentiles*, and that they were to receive the *promise of the Spirit* by faith. 'This is precisely what Peter refers to, i. e., "the promise of the Spirit," when, on the day of Pentecost, referring to the charter of the gospel church, he says, "The promise is unto you, and to your children," &c., Acts ii, 38, 39. And in giving an account of the falling of the Spirit on Cornelius and his family, he says, "Forasmuch, then, as God gave them (the Gentiles) the *like gift* as he did unto us, (Jews,) who believed on the Lord Jesus Christ; what was I, that I could withstand God?" Acts xi, 17. Here you see in Christ, according to the language of the covenant, all the families of the earth were to be blessed.

St. Paul says, "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham," Gal. iii, 8. *This promise*, referred to above, the promise of mercy and grace, "I will be a God to thee and to thy seed," was ordained in the hands of a Mediator; and when this Mediator appeared, we find that a company of Jewish shepherds, and a company of Gentile philosophers, alike present themselves at his shrine as the representatives of the two great divisions of the family of man; as the "first fruits of the fast coming harvest" of the world to Christ.

When Jesus looked over the Samaritan people, he said to the apostles, "Say ye not four

months, and then cometh harvest? lift up your eyes and look on the fields, for they are white already to harvest." "Other men (patriarchs and prophets) have laboured, and ye have entered into their labours," John iv, 35, 38. The church has always been "God's husbandry" as well as "God's building," and the fields had been under culture for four thousand years. Although the state of morals in the visible church at the coming of Christ was greatly sunken, Jesus said to his disciples, "The scribes and Pharisees sit in Moses' seat; therefore, whatsoever they command you, that observe and do, but do ye not according to their *works*, for they say, and do not." And of this visible church, John the Baptist and Jesus were both members, as also his apostles. For in addition to the observance of the rite of circumcision, they kept the passover, up to the eve of Christ's apprehension and crucifixion. The true state of the case seems to be this:—When the Messiah, "the promised seed," *the Mediator of the (Abrahamic) covenant*," "the minister of the true tabernacle," appeared and presented his claims, those of the visible church who admitted his Messiahship, and were gathered to the Shiloh, were continued in the true and good olive, and those who rejected him were broken off. The children of the visible kingdom were cast out, the rite of *circumcision* gave way to the *rite of baptism*, and the *passover* was superseded by the institution of the *Lord's supper*. See 1 Cor. v, 7. Our Baptist friends

admit this, so far as *adults* are concerned. It is true, however, that Mr. B., in his *Strictures*, pages 4 and 5, intimates very strongly that circumcision has never been discontinued by an "express command." His words are, "Why not both circumcise and baptize them? You have never had any '*express command*' to discontinue the one, and practise the other." Now, candid reader, although Mr. B. may not be able to see in God's word any passage abrogating circumcision, yet you will see one in which it is set forth, if you will look at Acts xv, 1, 2, 5, 10, 28, 29. And we learn from Acts xvi, 4, that Paul, Silas, and Timotheus went through the churches, delivering the decrees to them on this subject; and the decree on the "discontinuing of circumcision" was the result of the judgment of a council of apostles and elders, confirmed by the Holy Ghost. See the passage above referred to.

And in confirmation of the fact that baptism came in the place of circumcision, the apostle calls baptism the "circumcision of Christ," Col. ii, 11, 12. And I am supported in this opinion by one of Mr. B.'s witnesses: "The great Whitby (as he calls him,—and I suppose, if the testimony of *the witness is good for Mr. B.*, his testimony will be as *good for me against Mr. B.*—Let us hear the witness) says, 'The apostle, speaking here of the circumcision made without hands, and of the circumcision made in baptism, and consisting in the putting off the sins of the flesh, cannot, by the circumcision

of Christ, mean his own personal circumcision, which was made with hands, but that which he hath instituted in the room of it, viz., baptism. That baptism, therefore, is a rite of initiation to the Christians, as circumcision was to the Jews.'” See Whitby on the place.

Who doubts that circumcision was the initiating rite among the Jews, and in the church, from the day when Abraham was ninety-nine, and Ishmael thirteen years old. For as our Lord said, “Circumcision was not of Moses, but of the fathers.” And if baptism is not the initiating rite, the seal and sign of the covenant of mercy, the church, under the gospel, has no initiatory rite.

But Mr. B., p. 17, supposes that “the coming of the promised seed (the Messiah) put an end, however, to the Abrahamic covenant, and consequently to all its ordinances, for ever.” Shocking! that men should be willing to disannul the only covenant of mercy and grace from God to man, a covenant that embraced the promise of Messiah, and the blessing of *all nations through him*, in order the more effectually to deprive *unoffending infants* of the rights which they had *enjoyed unmolested* for about two thousand years. Under what covenant, pray, do such conclude themselves? “Christ was made a curse for us, that the blessing of Abraham might come on us through faith.” How, then, I ask, can the covenant be done away, and its blessings still enjoyed by Jews and Gentiles? I hope it will not be said that the blessing of Abraham is the

possession of the earthly Canaan. God made two covenants with Abraham, one before the birth of Ishmael. See Gen. xv, 7-21. In this was contained the grant of the *earthly Canaan* to his *natural seed*, through the line of Isaac and Jacob. This covenant was ratified by the passing of a burning lamp and a smoking furnace between the pieces of slain beasts which Abram had provided, while a "horror of thick darkness fell upon Abram," emblematical, or typical, of the hard bondage which his natural seed should endure in Egypt. The metes and bounds of their inheritance were distinctly marked out. This covenant received not its full accomplishment until the days of David. See Acts vii, 45; 2 Samuel viii, 3, &c.; and 2 Chron. ix, 26.

About fourteen years afterward God changed the name of *Abram* to that of *Abraham*; see Gen. xvii, 5-27; and having said in regard to the first covenant, chap. xii, 2, "I will make of thee a *great nation*," he now says, chap. xviii, 4, 5, "Thou shalt be a *father of many NATIONS*." This last is called, by way of eminence, "THE COVENANT." Of this covenant, circumcision was the sign and seal.

I ask the candid reader to put the statements of Mr. B., on the subject of this covenant, in contact with the testimony of Zacharias, the father of John the Baptist. When John was eight days old, and they were about to perform upon the "*unconscious infant*" the rite of circumcision—about to put upon him the *seal* of

the *Abrahamic covenant*—the tongue of Zacharias was loosed, and being filled with the Holy Ghost, he uttered the following language:—“Blessed be the Lord God of Israel, for he hath visited and redeemed his people. And hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his HOLY COVENANT; the oath which he sware to our father ABRAHAM, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life;” see Luke i, 67–80.

Do these words even intimate that the advent of the Messiah “*would put an end to the Abrahamic covenant?*” as Mr. B. says above. And does Zacharias celebrate the abolition of this covenant? Does he not rather bless God for the manifestation of the “*mercy promised,*” and the bestowment of those important blessings included in the Abrahamic covenant? To *remember his holy covenant*, as a covenant-keeping God, is to give to those who have “taken hold of his covenant” those immunities vouchsafed in this contract or stipulation.

The intelligent reader will perceive that Zacharias never intimates that the possession of the *earthly Canaan* was any part of the bless-

ings embraced in the covenant of circumcision. The *mercy promised* to our fathers embraced all *spiritual blessings* in Christ Jesus; and only embraced *temporal good* secondarily.

The temporal advantages connected with circumcision were restricted to the seed of Abraham according to the flesh, through the line of Isaac. We read that "Abraham took Ishmael, his son, and all that were born in his house, and all that were bought with his money, every male of the family of Abraham, and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him." The circumcision of these persons entailed upon them no right to the land of Canaan; nor did the circumcision of slaves in after times procure them either civil liberty or landed property; they must therefore have received some spiritual privileges, or they gained nothing by the rite. Mr. B. says, page 16 of his sermon, "We know that Esau and Ishmael, and others, descendants of Abraham, were rejected from the covenant of salvation by Jesus Christ." Then *their circumcision* was a solemn mockery.

How can he know this, when, according to his own showing, the covenant of salvation was not offered to them, and the only covenant of which they knew any thing was purely of a temporal nature? Hence he says, page 16, "Every one of Abraham's natural descendants might have been sons of perdition; and *yet all the ends* proposed (by the covenant) might have been accomplished." Candid reader, can you

credit such views? "I speak as unto wise men, judge ye what I say."

That *Gentiles* derived *spiritual privileges* from circumcision is clearly evident from Isaiah lvi, 6, 7, "Also the sons of the stranger, that join themselves to the Lord to serve him,—*and taketh hold of my covenant*; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and sacrifices shall be accepted upon mine altar," &c.

As the covenant is called the covenant of circumcision, no uncircumcised person *could take hold of it*; nor was it permitted to any one who had not received the sign of the covenant to enter into the temple and engage in its sacred services. The persons mentioned in the text therefore were circumcised *Gentiles*, and all the immunities which they enjoyed, as here enumerated, were of a *purely religious nature*.

The apostle Paul, who was well acquainted with this whole subject, has spoken, we think, in a way calculated to settle the question, Rom. iii, 1, 2, 3, "What *PROFIT* is there of circumcision?" The answer is, "Much every way; *CHIEFLY*, because that unto them were committed the *oracles of God*." We hope our Baptist friends will not make so wide a mistake as to say that *the oracles of God* are the earthly Canaan.

Although the *Jews* had temporal benefits as a nation, connected with circumcision, yet the rite was not instituted on that account. "Cir-

cumcision verily *profiteth*, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made *uncircumcision*," Rom. ii, 25. Here, again, the *profit* of circumcision is not made to consist in the enjoyment of temporal blessings; but in keeping the law, or oracles of God. Surely this did not regard the earthly Canaan.

Mr. B. says, page 17 of his sermon, "While he (that is, Abraham) was, literally, the father of the whole Jewish family, he was, spiritually, the father of none but believers, even among his own offspring: and now, as circumcision was enjoined upon *all* his natural seed, it follows, of course, that the design of it was *literal*, and that its benefits were to be looked for in connection with the *literal* import of the several promises which God had made to him: thus, those who were circumcised should be acknowledged his natural descendants; should be protected by the arm of God in the enjoyment of the privileges connected with all that arrangement by which it was designed to keep them a separate nation; and finally should inherit the land of Canaan. A candid observer must perceive, that as the *literal provisions* of this covenant were confined to Abraham's natural seed, the *literal rites* of the covenant must also be confined to that people."

The statements made in this quotation are plainly and flatly contradicted by the facts in the case. The three hundred and eighteen men of Abraham's house who were circum-

cised, were they a part of his natural seed? Gen. xiv, 14. And were those, and Ishmael, and his seed, kept a separate nation? And did they finally inherit the land of Canaan? Again; were those servants *acknowledged* his *natural descendants*? Mr. B. says so. What say you, candid reader? The idea that circumcision was designed only as a national badge, (the idea that is so confidently advanced by some of our Baptist teachers,) is contradicted by the facts connected with the *original institution of circumcision*, as well as by the facts connected with *the history of the institution*. For if it was a national badge to the Jews, or descendants of Abraham by the line of Isaac and Jacob, it was equally so to the descendants of Abraham by the line of Ishmael and Esau. For the Ishmaelites, Arabians, and Saracens, all practised the rite; and at this day, circumcision is the initiating rite to the Mohammedan as well as the Jew.

How can that be a national badge to *one nation* that is practised by *many nations*? “I speak as unto wise men, judge ye what I say.”

Having shown, as we trust, in the foregoing observations, the identity of the church, and that the covenant made with Abraham (of which circumcision was the sign and seal) was the covenant of grace, intimated in Eden to Adam, (when his whole posterity were yet in his loins,) and fully made known under the gospel dispensation; the seed of the woman having now bruised the serpent's head, by his cruci-

fixion on the cross, having "been made a curse for us, that the '*blessing of Abraham*' might come on *all that believe*, both Jews and Gentiles; that, according to the stipulations of the covenant, he might be the '*father of many nations*;' " we shall now proceed to show that, in this covenant, (as understood anciently,) the right of infant church membership was recognised.

In proof that infants were to be recognised as having membership in the *family church*, see Gen. xvii, 11-13: "And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And *he that is eight days old* shall be circumcised among you, every male child in your generation; *he that is born in the house, or bought with money of any stranger, which is not of thy seed.*" This was the *original constitution* of the church of the true God: the *original charter* of that "Jerusalem which is the mother of us all," Gal. iv, 26. And here the rights of "*unconscious babes*" are acknowledged.

This charter was in force, observe, four hundred and thirty years before the giving of the law. And St. Paul says, Gal. iii, 17, "The law did not *disannul* the covenant which was *confirmed of God in Christ* four hundred and thirty years before.

We see the covenant carried into effect in respect to children during the law. We quote, in proof, 2 Chron. xxxi, 14, 19. In this passage, brethren, wives, sons, daughters, and *little ones*, are all mentioned as entering into the house

of the Lord. And this extended "through all the congregation," and we are told that Hezekiah, in this arrangement of the congregation, did that which was *right* and *good before the Lord his God*. Verse 20. Now we never heard it denied that the priests and Levites entered not into the active and official services of the temple until the age of thirty: we see this illustrated in the case of John the Baptist, who was of the tribe of Levi, and the family of Aaron. Yet we learn from the passage in Chronicles, that the "*little ones*" of three years old entered into the "house of the Lord," and made a part of the congregation.

This will throw light on that passage in Deut. xxix, 10, 13, "Ye stand this day all of you before the Lord your God, '*your little ones*,' &c., to enter into covenant with the Lord your God," &c. Children of three years old enter into covenant with God? Yes, this is their own personal act. Nor are these the only places where *little ones* are public characters; for Joshua, in confirming or renewing the *national* covenant on Mount Gerizim, "read all the words of the law, the blessings and cursings, according to all that is written in the book of the law," to the *little ones*—to children three years old. Josh. viii, 34, 35. "It is clear from the passages adduced, that children of three years old were members of the *national* church, and engaged in the most sacred rites and solemn transactions, equally with their fathers. They were, no doubt, subject to the same pre-

paratory purifications, and were treated on the same ritual principles as their fathers."

You find from 1 Sam. i, 22, 24, 28, and ii, 11, that as soon as Hannah weaned Samuel, she brought him and lent him to the Lord, "And he ministered unto the Lord *before Eli the priest*, being a child girded with a linen ephod."

"Having shown that, by the authority of God, infants were received into the covenant and the church; that at three years of age they were publicly recognised as members of the church, and personally performed public acts of membership, it follows, that the same divine authority which granted the right must be shown to have cancelled it, before they can justly be deprived of it; *and as no one pretends that God has prohibited the membership of infants under the gospel, the original grant must remain in full force.*"

We shall explain this part of the subject by an illustration or two. What is called in most of the states of this Union *the common law*, is the law of the commonwealth, unless in the *particular case* the common law has been repealed by express statute law. Hence it is sometimes a question in the courts, (which cannot be decided without an appeal,) whether the case before the court is actionable at common law, or whether it has been provided for by express statute. Apply the matter. We find the right of infant church membership acknowledged in the Old Testament Scriptures, and in the church of God, for about two thou-

sand years. We take their *having had a title* as *prima facie* evidence that *they have a title still*. We look into the New Testament, (which I consider the book of statute law for the church,) to see if there is any precept or precedent, any "Thus saith the Lord," for excluding infants; any abrogating statute; and we find none. Take another case: There is now in Virginia what is called a "*new constitution*;" has any intelligent citizen of the state ever entertained an idea that this is any other than the old constitution amended, by the authority of the state, vested in a convention of the citizens? Are not the privileges of the citizens precisely the same as under the old constitution, *except so far* as that was amended by the direct action of the convention? Do not the strong features of the constitution remain the same? Were the terms of citizenship altered? or the essential privileges of the citizens infringed, by the partial amendments which are found to have been made? *Or does any citizen infer* other amendments, from the fact that he finds some plainly stated in the new charter or constitution? And if a question should arise in the state about *implied privileges*, or *abridged rights*, I suppose the gentleman who should indulge his imagination in the case would be expected to furnish the *burden of proof*, to *support his inferences*: he would not be allowed to change the old constitution *by inference*. Apply the illustration to the case in hand. We call upon our Baptist friends to show, if they can,

that there has taken place, under the New Testament dispensation, any essential change in the *privileges* of the *church*, or its *members*. Zion, indeed, has "enlarged her borders," but her "*citizens*" and their *privileges* are *substantially* the same. Here we might rest this branch of the argument, until those who exclude little children from the visible family of God should produce the *statute of repeal* by which their privileges are taken away. And till this be done, *their rights* may be *safely rested* upon the *original grant*. But we shall show not only that they *were in the church formerly*, but that Christ did not exclude them under the gospel economy.

I am aware that many objections are urged against the administration of the ordinance to children; and when argument fails, *sneers* and *ridicule* are made to do what argument *cannot*, and Scripture will not, accomplish. It is called "infant sprinkling," "baby sprinkling." And again it is asked, "What do they know about the ordinance?" Take one specimen of many, from Mr. Broaddus's sermon, p. 41: "Thanks to the ingenuity of Pope Stephen III. for an invention which secures the dear little creatures a place in heaven, without the inconvenience and danger of being plunged into a stream or pool of water." It is likely Mr. B. has a better opinion of the *pope's close communion*. Query: Can he, or the pope, furnish a "Thus saith the Lord," for excluding their brethren from the table of our common Lord,

and thus “*making terms of communion that are not terms of salvation?*” See Robert Hall’s Works. Can Mr. B. furnish a “Thus saith the Lord” for the observance of the first day of the week as the Christian sabbath, instead of the seventh? Yet he, and the whole Christian world, so far as I know, (except the seventh-day Baptists,) agree to adopt it as the sabbath. I suppose *that* can be managed without an *express warrant*, and can be abundantly made out from precedent and *inference*, &c., &c., as it does not stand in the way of “believers’ baptism,” or “baptism by immersion.” We trust, candid reader, to furnish you evidence, with regard to the *subjects of baptism*, which shall not, with you, at least, be set aside by irony or ridicule.

PROSELYTE BAPTISM.

That baptism was in existence before the days of John the Baptist seems evident from the writings of some of the Jews, especially as practised in the case of proselytes. Maimonides holds on this subject the following language:—
“In ALL ages, when a heathen (or a stranger by nation) was willing to enter into the covenant of Israel, and gather himself under the wings of the majesty of God, and take upon himself the yoke of the law, he must be first circumcised, and secondly BAPTIZED, and thirdly bring a sacrifice; or if the party were a woman, then she must be first BAPTIZED, and secondly bring a sacrifice.”
 —Clarke’s Commentary at the end of Mark.

And this fact does not rest on the authority of the Jews alone, for that the practice existed, and was known to the heathens, is clear from the words of Epictetus: (he is blaming those who assume the profession of philosophy without acting up to it:) "Why do you call yourself a stoic? Why do you deceive the multitude? Why do you pretend to be a *Greek*, when you are a *Jew*, a *Syrian*, an *Egyptian*? And when we see one wavering, we are wont to say, This is not a *Jew*, but acts one. But when he assumes the sentiments of one who hath been *baptized* and *circumcised*, then he both really is, and is called a *Jew*," &c.

This practice, then, of the Jews—proselyte baptism—was so notorious to the heathens in Italy and Greece, that it furnished this philosopher with an object of comparison. Now, Epictetus lived to be very old—he is placed by Dr. Lardner A.D. 109; by Le Clerc, A.D. 104. He could not be less than sixty years of age when he wrote this: and he might obtain his information thirty or forty years earlier, which brings it up to the time of the apostles. Those who could think that the Jews could institute *proselyte baptism*, at the very moment when the Christians were practising *baptism* as an initiatory rite, are not to be envied for the correctness of their judgment. The rite dates much earlier, probably many ages. I see no reason for disputing the assertion of Maimonides, notwithstanding Dr. Gill's rash and fallacious language on the subject. See Facts and Evi-

dences, as quoted by Watson. "This baptism of proselytes, as Dr. Lightfoot has fully shown, was a *baptism of families*, and comprehended their *infant children*; and the rite was a symbol of their being washed from the pollution of idolatry. Very different, indeed, in the extent of its import and office, was Christian baptism to the Jewish baptism; nevertheless, this shows that the Jews were familiar with the rite as it extended to children, in cases of conversions from idolatry; and, as far at least as the converts from paganism to Christianity were concerned, they could not but understand Christian baptism to extend to the infant children of Gentile proselytes, unless there had been, what we nowhere find in the discourses of Christ, or the writings of the apostles, *an express exception* of them."—Watson on Baptism.

It is objected to infant baptism that infants are not capable of believing, and that as the apostles received a commission to baptize believers, Mark xvi, 15, 16, therefore infants ought to be refused the ordinance. This reason lies equally against infant salvation. An argument that proves too much (as this does) proves nothing, only that he who uses it is hard run for an argument. Let us look at this matter a moment. Infants cannot believe, *therefore* they ought not to be baptized. Infants cannot believe, *therefore* they must be damned! For the text says, "He that *believeth not* shall be damned." Mr. B. says, p. 7, "I will engage to prove, that the commission actually excludes *all unbelievers*,

whether *unconscious infants* or unbelieving adults." "Why tell them to baptize *believers*, if they were to baptize all men indiscriminately?" Why should he thus "beat the air?" He never heard an intelligent Pedobaptist say that "*all men indiscriminately*" are to be baptized. Why did he not quote Eph. ii, 8? "By grace are ye saved through faith." But infants have no faith; therefore *they* cannot be saved. Or this: "If any will not work, neither shall he eat." Children cannot work, *therefore* children should not be allowed to eat; and thus, by his reasoning, furnish a pretext for starving children according to the word of the apostle. Or he might have quoted: "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel." Infants know not God, and obey not the gospel, *therefore* he will take vengeance on them, &c. This is a kind of logic that puts more in the *conclusion* than is in the *premises*, and is therefore a *mere sophism*. Again: "Baptism," say they, "is the answer of a good conscience; infants cannot have the answer of a good conscience, *therefore* they ought not to be baptized." Infants *have not an evil conscience*, and that is more than can be said for many adults, who have been baptized upon a profession of faith. They have innocence to recommend them; while of Simon Magus it is said, "Simon himself believed also; and when he was baptized," &c. We soon hear of this man who had received "believers' baptism,"

that his heart "*is not right in the sight of God,*" "*he is in the gall of bitterness.*" "*Thou hast no part or lot in this matter.*" And I conclude Simon's was not a solitary case.

Mr. B.'s illustration on page 7 I think very unfortunate; because there is an obvious want of analogy in the case. His words are, "Suppose the governor of Virginia should send out recruiting officers, under a commission reading as follows, viz.: Go through all the state and call upon *all* the inhabitants to enlist in the army, giving them ten dollars each;" he says, "can any one suppose that unconscious infants are included among those who are to receive the ten dollars?" "The cases (*he says*) are precisely parallel." I suppose, if infants were as capable of being soldiers, of bearing arms, and marching to the battle field, as *they were anciently, and are now*, of receiving *the sign of the covenant*, then indeed there might be some analogy; but until that is proved, we shall not allow Mr. B. to pass off assumption for proof, or sophistry for argument, or agree that he shall *beg the question where the proof is absent*; as he has done more than once in his Strictures and sermons.

Again: the wording of the commission, in Matt. xxviii, 19, 20, is urged against the propriety of admitting children to baptism. We must always try to put ourselves in the circumstances of those who are addressed, and ask what would be the sense which, in *their peculiar circumstances*, we would have been likely to put

upon the words. Dr. Watts remarks, that we often interpret the meaning of terms from early impressions made upon us by local circumstances. Hence, says he, "a youth raised in sight of a parish church, that has a steeple on it, always associates in his mind, when he hears the *word church*, the idea of a *house with a steeple*," &c. So when a man unacquainted with ancient customs reads in the New Testament, "Men do not put new wine into old bottles, lest the bottles burst," &c., he is at a loss to understand the matter; for his mind directly recurs to the fact that glass bottles which *have been tried* can be better trusted to stand the process of vinous fermentation than *new ones*. But there was no difficulty in the minds of those to whom the words were spoken originally; because they knew of no bottles except those made of skins, which were always strongest when new.

If the original commission to "disciple all nations, baptizing them," &c., had been given to Mr. B., or any of his brethren, of whom it may be said that "infant baptism is their soul's abhorrence," I frankly confess that *it would have been necessary to give such specific directions to admit the children* to the ordinance with the parents; and it might have been necessary, for aught I know, to work a miracle in order to convince them that there was *any sense or justice in baptizing "a babe."* Christ might have found their prejudices as stubborn as were Peter's, who could not discover that

“ God was no respecter of persons, until, while in a trance, a sheet was let down from heaven, and a voice said to him *three times, Kill and eat;*” and the Spirit said, “ Go with the men (of Cornelius) doubting nothing, for I have sent them.” Men’s prejudices become very inveterate, especially when they grow up under a *system of exclusiveness*. Hear Mr. B., page 27, for the proof of the above: “ This species of tyranny over men’s consciences (i. e., baptizing infants) would better suit the avowed doctrines of the Church of Rome, than the professed liberality of Protestants. It would be *difficult for me to perceive any thing more arbitrary in baptizing adults at the point of the sword*, than in taking unconscious infants, and imposing upon them submission to a religious rite, with respect to which they have no volition or choice.”

The reader can perceive from this quotation the views and feelings of Mr. B. with regard to infant baptism. I hesitate not to declare, that the doctrine contained in the above is calculated to subvert that order and subordination which is necessary to the well-being of society. For if it is tyranny in the parent to dedicate the child to God in baptism, without the child’s choice; then is the child’s liberty taken away, if the parent requires it to observe the Christian sabbath, or to go to the house of God, instead of to the temple of an idol. The apostle considered it not warring with the liberty of the gospel, or of the child, to say, “ Children, obey your parents in *all things*,” Col. iii, 20; and to require

the parent "to *bring them up* in the nurture and admonition of the Lord," Eph. vi, 4. If the judgment of the parent is to govern the child in its minority, surely it cannot be a sore evil to the child to be dedicated to God in baptism, before it is instructed and admonished in the Lord. Such "*tyrannical parents*" have the example of Abraham, the father of the faithful, to encourage them; and the example of all the faithful, from Abraham down to Joseph and Mary, the reputed father and real mother of Jesus; for at eight days old, Jesus was solemnly recognized as a member of the church, by the rite of circumcision. Yet this, according to Mr. B., was about as arbitrary as if John, at the age of thirty, had baptized him "at the point of the sword."

From the above it will appear how inveterate are the prejudices of this gentleman against infant baptism. Hence I say, if he, and those who think and feel as he does on this subject, had received the commission which Peter and his fellow apostles received, the directions to admit infants would, of necessity, have been very definite. But as it was, the commission was put into the hands of Jews, who had never known a church that did not admit, and maintain, the right of infant church membership. They, of course, would so understand the commission, as to admit the children with their parents, as was always the case when Gentiles were proselyted to the Jewish religion.

Being well acquainted with this practice, they would admit the children, unless forbidden to do so.

Peter and his brethren had never learned to think of a church that excluded children from membership, and of course would not attempt to form a church upon a *new model, unless specifically directed so to do*. Jewish children were called the “disciples of Moses;” and when the commission said, “Go and disciple all nations, baptizing them and teaching them,” &c., they would make disciples of adults and their children, as the Jewish missionaries had been accustomed to do from the beginning. They who valued themselves upon being the children of Abraham would not reject the infant children of the followers of Abraham’s faith. “If ye be *Christ’s*, then are ye *Abraham’s seed*, and heirs according to the promise.” St. Paul.

It is objected further, if they are admitted to baptism, on the same ground they ought to be admitted to the sacrament of the Lord’s supper. This objection is more specious than valid. It is evident to all who reflect, that there is a manifest difference existing in the two ordinances, *baptism and the Lord’s supper*,—as is obvious from the Scriptures, and from the practice of the Baptists themselves. I suppose they do not admit all to the communion (however unworthy) who have been once baptized. Now, infants have no capacity to “discern the Lord’s body,” or to examine themselves before ap-

proaching the supper. Nor is it ever said of baptism, "He that receives it unworthily, receives it to his own damnation."

The children of Jewish parents, though regular church members, did not eat of the passover until a given age. So says Calvin, Institutes, b. iv, ch. 16: "The passover, which has now been succeeded by the sacred supper, did not admit guests of all descriptions promiscuously; but was rightly eaten only by those who were of sufficient age to be able to inquire into its signification."

Josephus says, Antiq., lib. xii, ch. 4, "The law *forbids* the son *to eat of the sacrifice* before he has come to the temple, and there presented an offering to God."

"Children at the age of twelve years," says Poole, "were brought by their parents to the temple; and from that time they *began to eat of the passover*, and other sacrifices."

I shall quote but three more authorities on this point.

"Till a child was twelve years old, he was not obliged to go to Jerusalem at the time of the passover."—Stackhouse, Hist. Bib., b. viii, ch. 1.

"The males were not brought to the temple till they were *twelve years old*, and the sacrifices they ate were chiefly peace offerings, which became the *common food* to all that were clean in the family."—Dr. Doddridge, Lec., p. 9, prop. 155.

Hence we find, in Luke ii, 21, 41, 42, that although Jesus was circumcised at eight days

old, and *his parents* went up *every year* to the passover feast, yet there is no intimation that Jesus ever kept the feast, until he was twelve years old: "And when he was twelve years old, they went up to Jerusalem, after the custom of the feast." The learned Dr. Gill, a Baptist writer, has spoken to the same effect: "According to the maxims of the Jews," says he, "persons were not obliged to the duties of the law, or subject to its penalties in case of non-performance, until they were, a female, at the age of twelve years and one day, and a male at the age of thirteen years and one day. But then they used to train up their children, and inure them to religious exercises before. They were not properly under the law until they had arrived at the age above mentioned; nor were they reckoned *adult* church members until then, nor then neither, unless worthy persons: for so it is said, 'He that is worthy, at thirteen years of age, is called a son of the congregation of Israel.'"—Gill's Com. on Luke ii, 42.

From the examination of this objection to infant baptism, our views are strengthened; for it appears that although *infants* were formerly circumcised, they were not required to eat the passover. And although infants are to be baptized, "*as they may be* the subjects of the renewing of the Holy Ghost, and sprinkling of the blood of Christ," signified by baptism, and can thus be distinguished visibly as the special property of Christ, yet they cannot, in the supper, "discern the Lord's body," and partake of

it "in remembrance of him;" and are morally and physically incapable of coming to the Lord's table, according to the meaning of the institution.

And although, at some periods of the history of the church, in some places infant communion was held; yet it was never said to have come down from the days of the apostles, nor did it ever *generally prevail* in the Christian church. I suppose it came into the church as an innovation, *the result of superstition*, and prevailed about as extensively, and stood upon the same footing, as the practice of baptizing men and women naked; dipping them three times, and then giving milk and honey to the baptized.

We shall, in the next place, try to ascertain how the apostles understood their commission, from the manner in which they executed it, as we find the matter detailed in the Acts of the Apostles.

We think it cannot be shown that in any case where parents were baptized, their children were left still to be the disciples of Moses, or in an outcast heathen state. We think the cases of family or household baptism recorded, furnish, at least, very strong presumptive evidence for infant baptism; and I suppose presumptive evidence *for them* will be considered good, until some counter evidence is produced.

It is true that Mr. Broaddus says, (sermon, page 11,) "I have myself baptized four households, and not an infant among them." In the whole course of his ministry, I suppose in

some twelve or fourteen years, after baptizing hundreds, as I presume, he has baptized "*four households*, and not an infant among them." I really feel a little curiosity to know who they were, and how many souls the four households contained. I wonder if there were any married persons among them? I hope, if this gentleman should write again, he will give us some information on these extraordinary cases, for it is surely extraordinary to hear of a Baptist preacher baptizing even one *household*, except, perhaps, where a man and his wife, or a *bachelor* and his *maiden sister*, constitute a household. We are thankful to Mr. B. for this piece of information. It seems, then, that in the course of his whole ministry, after having baptized hundreds, he has met with and baptized *four households* that had no infants in them.

Now, in the Acts of the Apostles, and in the Epistles, there are a few families only mentioned. And in every case where there is mention of a family, there is the total absence of evidence that any part of the family was refused baptism. *In every case* where baptism is mentioned in connection with a family, the evidence, as far as it goes, is in favour of the baptism of the parent and the children.

We will take, first, the case of Lydia, Acts xvi, 15: "And when she was baptized, and *her household*." But Mr. B. thinks, page 10, that possibly the household were "Lydia's partners in her mercantile operations;" he says, possibly they were "*journeymen diers*," "or

were they mere travelling companions?" Our Baptist friends are so bent upon cutting off the right of infants to baptism, that they will suppose *any thing*, however preposterous, to evade the argument drawn from household baptisms.

They will suppose that even partners in business with Lydia, or "*journeymen diers*," were baptized, and constituted "brethren," although there is no intimation that she had so much as *one partner* or *one journeyman*; and if she had, (which we think very unlikely,) then they were baptized and made brethren, without grace; for the passage makes no mention of the heart of any person being opened, except Lydia's; and there is no intimation that those journeymen either repented or believed, and of course could not have received "believer's baptism." I appeal to you, reader, to judge, who would be the most fit for baptism,—the children of a believing mother, or a household of *graceless* "*journeymen diers*." "I speak as unto wise men."

God said, "I will be a God to thee and to *thy seed*." Peter said, "The promise is unto you and *your children*." And Luke says, "Lydia was baptized, and *her household*." "Judge ye what I say."

Is there not strong presumptive evidence that the apostles baptized children with their parents?

But Mr. B. had to suppose that Lydia had a dying establishment, in order to find a use for "journeymen;" and then he thinks it would

have been "unsuitable" and "inconvenient" for her to have brought her infant or infants with her such a distance, even if she had them at home. He thinks it "very improbable" that she would have them with her. Now, candid reader, I think just the reverse; for if Lydia left Thyatira, and came to Philippi, and set up a dying establishment that needed journeymen, and went to housekeeping with her "partners" or "journeymen," or both, then *I* say, it is extremely improbable that she would have left *any part* of her family at Thyatira, much less her "infant offspring." However inconvenient it might be to *a mother* to bring her children such a distance, yet with a *mother's heart*, she would doubtless find it much more inconvenient to have them so far from her.

The editor of Calmet, Facts and Evidences, pp. 13, 14, has proved that *οικοσ*, the word used in the passage, when spoken of persons, denotes a family of children—and includes children of all ages. And he offers not only *fifty* examples to prove it, but says that "*three hundred* instances have been examined, and have proved perfectly satisfactory."

The same writer says, that when the sacred writers include servants, and the whole domestic establishment, they use the word *οικια*, and the passage above should be read, "And when she was baptized and her family." Lydia, then, had a family of children; and these children were baptized at the same time with their mother.

Again, as this woman appears not to have been past the meridian of life, the presumption is that part of those children were young. What Mr. B. says about those persons who constituted Lydia's family being the brethren *spoken* of in the fortieth verse who were comforted by Paul and Silas, when examined a little, will appear destitute even of probability. He asks, with an air of triumph, "Can these things be said with propriety of unconscious babes?" I answer, No,—and there is no necessity that they should be so applied. Reader, if you will look at verses 16, 18, you will find that the apostles held public meetings in Philippi "*many days*" after Lydia's conversion before they were cast into prison; and during all that time exercised their ministry unmolested, until they cast the spirit of divination out of a "girl;" which circumstance led to the imprisonment of Paul and Silas. There can be no doubt that many were converted at these meetings; especially as Paul, in his epistle to this church, represents them as having lived in fellowship *in the gospel* "FROM THE FIRST DAY," Phil. i, 5. And, moreover, there were two of the apostolic company who were not in the prison with Paul and Silas, as you will see by examining the context. The company consisted at least of—1st, Timothy; 2d, Paul; 3d, Silas; 4th, Luke. They lodged at the house of Lydia, until Paul and Silas were cast into prison. On the day after they were released from their imprisonment, "they entered into the house of Lydia: and when

they had seen the brethren, they comforted them and departed." This verse does not so much as intimate that "the brethren" were Lydia's family. When the intelligence of the release of the apostles from prison was noised abroad, of course the whole of the brethren, *Timothy, Luke, and others*, would repair to Paul's lodgings to see him; and when he had given them his farewell benediction, he departed.

Once more, on this case of family baptism. It will be urged, there is no positive proof that there were infants in the family of Lydia. True, and there is no positive proof that there were any adults besides Lydia herself. "But here is positive proof of the baptism of *children*, and a *family* of children, mentioned in connection with the baptism of the *parent*, without a hint being dropped respecting their faith, conversion, or consent, or even of their attending to the things spoken of Paul; though the account contains a detail of the parents' conversion, in such a way, *that their conversion could not* well have escaped notice had it actually taken place."

"It will not be contended, we presume, by the Baptists, that any adults were baptized of whose faith we have not good proof, for this would destroy the whole fabric of 'believers' baptism.' When, therefore, we find children baptized of whose faith we have no proof at all, the conclusion is inevitable, that children were not baptized by the apostles on the same grounds as adults."

"If the sacred writers have taken care to

apprize us of the previous faith of all the adults who received baptism, in order that succeeding ministers might not mistake in giving the ordinance to an adult unbeliever; did it not equally behove them, if they required the same qualifications in children, to use the same care in notifying their faith, with the record of their reception of the ordinance? And as, in fact, they have not done this, *does it not necessarily follow, that faith in children is not a necessary qualification?*”—D. Isaac, p. 185.

In fact, we never should have known that Lydia had a family, were they not incidentally mentioned as accompanying her in baptism:—“And when she was baptized and her family.” Insert *her* baptism, we find her *family*; omit *her* baptism, she has no family recorded: the act of her baptism cannot be separated from that of her family. Now if her family were of mature age, capable of “attention to the word spoken,” capable of having their hearts opened, capable of believing, how is it that *they* are not mentioned together with her, as attending, &c., since they are mentioned together with her as receiving baptism? Surely, Luke did not think their being baptized a more important fact than their having “their hearts opened,” &c., so that he should mention the one and omit the other: but I shall be told, we are to *infer their repentance and faith* from the fact of their baptism. Our opponents are as glad to be allowed an *inference* sometimes as their neighbours. But, if *their conversion* is to be inferred from the fact

of their baptism, then might the *conversion* of the mother be inferred from *her baptism*, and there was no necessity that Luke should have detailed the circumstances of *her change*; we might have settled the *whole matter by inference*, as well as a part of it. And as he detailed the circumstances of the conversion of the mother, and said nothing of the family, only that they were baptized with her, *the inference*, we think, in the minds of all who have not a theory to support by rejecting the evidence, must be irresistible, that they did not receive baptism on the same conditions that Lydia did, but were made disciples by baptism, that they might be taught "the things belonging to the 'kingdom of God.'"

The cases of the household of Stephanus, 1 Cor. i, 16, and the household of the Philipian jailer, Acts xvi, 33, we shall not dwell upon. One remark or two on this last mentioned case, and we shall proceed.

Our Baptist friends have often attempted to do away the evidence drawn from this case, as Mr. B. does, Sermon, p. 10, by referring to that part of the passage which says, that they spake to him the word of the Lord and to all that were in his house, and that he rejoiced, believing in God, with all his house, &c. The preaching evidently took place in the *outer prison*, where Paul and Silas were, before they were thrust into the *inner prison*; "and they spake to him the word of the Lord and to all that were in his house." Ver. 32. Here the word *oikia* is used,

which includes the buildings occupied by the servants and prisoners, as well as those appropriated to the use of the family. See Mr. Taylor's Facts and Evidences. When St. Paul says, ver. 31, "Thou shalt be saved and thy house," he uses another word, *οικος*, which includes the parents and children. Hence, when he believed, we find, ver. 33, "*he was baptized, and all his, straightway.*" And suppose his family did rejoice with him, there might still be infants in it. Have you never read, "Out of the mouth of *babes* and *sucklings* thou hast perfected praise?"

It would be well if our Baptist friends would seriously consider this case in the light of truth and the spirit of candour. Though the servants and prisoners together must have amounted to several persons, and though the family was undoubtedly numerous, yet we do not read of any one besides *him*, and *ALL his*, being baptized. If we suppose, with a Baptist, that the whole of the jailer's family were converted under this sermon, it would be one of the most singular circumstances which the history of the church has furnished, *that the work of conversion should stop just there*;—not one of *all* his family left; not one of all the rest taken.

Allow, the children were baptized on the ground of their father's faith, and all the mystery and difficulty of the passage vanishes at once.—D. Isaac, p. 192.

One thing at least is certain, that the jailer and his family were not baptized according to

the practice among the Baptists of modern times. For we learn from the passage, that "they were baptized the same hour of the night." No such case can be found in the history of those who deny infant baptism. There are four reasons why a Baptist minister would not have baptized the jailer and his family, as the apostles did, after about half an hour's teaching.

1st, He would not have deemed them sufficiently instructed. They were all idolaters an hour before.

2d, They could not have furnished the required evidences of their being the subjects of a gracious change. It is common for Baptists to delay baptism for weeks, sometimes for months.

3d, The concurrence of the church could not be had. Lydia and "the brethren" must have been consulted.

4th, There was no opportunity for a *public* profession of Christianity, where the "*imposing ordinance*" could be *witnessed*.

I judge that the "pattern" St. Paul worked by differed in several respects from the pattern of those who hold *nothing but believers' baptism*.

Perhaps we could show (if we were disposed to cavil and find fault with our neighbours) that the practice of our Baptist friends differs very widely from the practice of the apostles, as we find theirs detailed in the Acts.

We have dwelt longer on the baptism of families than we intended. We shall therefore proceed to other evidence for infant baptism.

We next adduce what our Lord says, Mark x, 13-16 ; Luke xviii, 15 ; Matt. xix, 13 : "*Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.*" With this passage Mr. B. seems somewhat perplexed, for he endeavours to make it appear that those children might have been capable of believing. Sermon, p. 13, and Strict., p. 8, he says, "I am led to doubt exceedingly whether the children brought to Jesus were unconscious babes, or whether there *ever were any unconscious infants brought to Jesus.*" Now *I suppose*, if they had been capable of "believing," as Mr. B. *supposes*, then neither the disciples nor even a Baptist preacher would have rebuked those that brought them, or have "*forbidden the children;*" as believers are not only capable of being "blessed," but have a *right* to baptism, according to our opponents. Luke says they were "infants." I presume *their infants* were about as "*unconscious*" as *our infants*. How ridiculous it is to see a man come with "Schrevelius's Lexicon," or any other *Lexicon*, in his hand, to tell, or prove to plain people, that although Mark says they were "*young children,*" and Jesus calls them "*little children,*" and Matthew calls them "*little children,*" and Luke says they were "*infants,*" and they *all* say "*they were brought*" to Jesus, and "*he took them up in his arms,*" and put his hands on them, "*yet there never were any unconscious infants brought to Jesus!*"

In his Strictures, Mr. B. has tried one mode of evading this case ; and in his sermon, another

mode, both equally absurd, and going alike to show how very obnoxious the case of those children is to the Baptist cause.

The phrase "kingdom of God," and "kingdom of heaven," used by the evangelists, *Matthew, Mark, and Luke*, I hold to mean, *generally*, the church under the gospel dispensation: "The kingdom which (Daniel said) the God of heaven was to set up at the end of the seventy weeks," represented in the vision by the "little stone taken out of the mountain without hands," Dan. ii, 44, 45. I am not only supported in this view by *critics generally*, but also by that famous Baptist preacher, Robert Hall. His words are—"The kingdom of God, a phrase which is *constantly employed* in Scripture to denote that state of things which is placed under the avowed administration of the Messiah."—Hall's Works, vol. i, p. 372. Now Christ says, "Of such ('infants,' 'little children') is the kingdom of God," and says to the adults who were present, "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." It is worthy of remark, that while the disciples forbid the children, and rebuked those that brought them, the Master "was much displeased" with those *knowing adults*, and took the infants in his bosom, and gave them his blessing. A Baptist may ask, "How could an infant be blessed?" they are "unconscious," "why should infants be forced without their choice" to Christ, and have his blessing

put upon them "without their consent?" "They might choose to reject Christ when they become adults." These, and a thousand other questions might be asked. But the *how* and the *why* is not the matter to be settled by us; here are the facts, "he took them in his arms," "he blessed them;" he said, "Of such is the kingdom of God." It is very doubtful with me whether Mr. B.'s "extreme doubts" on the subject, even with the use of his "Lexicon," will invalidate, in the minds of my readers, the force of these facts. It is hard to *reason against facts*.

But suppose, for argument sake, that the "kingdom of God" means the kingdom of glory, our opponents gain nothing by it; then the children are fit for heaven, and, I suppose, are fit for the church on earth. What Mr. B. says in his *Strictures* about angels being unfit for a place in the gospel church is altogether gratuitous;—where is it written? He admits, *Strict.*, p. 8, that "the blood of Jesus may be applied to children," fitting them for heaven: and still he says, "*they are fitted by an influence that never fits men for the gospel kingdom.*" This seems like very strange doctrine. I suppose Mr. B. holds the doctrine of original sin, in opposition to Pelagius; if so, infants need an application of the blood of Christ, to purify, or make them holy; then the question occurs, How is this blood applied? The Scriptures attribute the work uniformly to the Holy Spirit: hence the angel said, Luke i, 15, of John the Baptist, that "he shall be filled with the Holy

Ghost, even from his mother's womb." Now, candid reader, do you know of any other way to fit men for the gospel church, or the kingdom of glory, than by an application of "the blood of Jesus, through the eternal Spirit?" We read of but one song among the redeemed in heaven; they all were redeemed by the blood of Jesus, and all sing one song.

Infants, who are in a state of justification, Rom. v, 18, consequently not guilty, having never committed actual or personal transgression, are made the *model* for adults: "Except ye be converted, *and become as little children*;" "whosoever shall not receive the kingdom of God, as a little child," &c. Yet our Baptist friends admit the adults, who are formed on the model, and reject the children, *who are the model* by which the qualifications of the adult are set forth. Strange! passing strange!

We shall be told, however, "they were not baptized, but blessed;" where is the proof? "They were to be received in the name of Christ." "They were not to be forbidden to come to him." The Baptists say, all were to come to him in his church by baptism. I therefore infer they were baptized, and I have just as much evidence of the baptism of those children as any Baptist can find in the New Testament of the baptism of St. Peter and St. John; for I have never seen any evidence that Christ ever applied water to them *but once*, and then he only washed their feet. An objector will say, But *we infer* they were baptized. Very

good. You will allow me the same liberty. *I infer those children were baptized, for surely they obtained some grace, when it is said, "he blessed them."* This is more than can be said with truth of many an adult church member. See Watson's Exp. on Matt. xix, 13, 14.

The Epistles were written *to the churches*, and were to be read *in the churches*; and children—young children—are addressed, and appropriate instruction given them, equally with fathers, wives, servants, &c. We shall be told they were not "unconscious babes." They were so young that they were "yet to be brought up," and were not to be "*provoked*" by their parents, lest they should be "discouraged." They had been "baptized into Christ;"—into his kingdom as subjects,—into his school as scholars, or disciples,—and were to "*obey their parents in the Lord in all things*," and to be "*brought up* in the instruction and discipline of the Lord." Surely such were not adult believers. When was a Baptist church seen that had persons in it that needed *bringing up*?

There is no precedent in Scripture with regard to the particular age at which the ordinance ought to be given, *except one*. That is the case of Jesus, "who began to be about thirty years of age." We suppose "our friends," who talk so much of "following Jesus down to Jordan," and "fulfilling all righteousness," would hardly recommend all persons to defer baptism until the age of thirty—although this is a part of Christ's example. More of this hereafter.

When they tell us we cannot find the word "infant" in connection with baptism in the Scriptures, and therefore have no "Thus saith the Lord" for it—"no Scripture precedent"—I answer, They cannot find the words boy, girl, old man, young man, yet they occasionally baptize some of each. - This is very much like a man rejecting the *doctrine of the Trinity*, because he does not find *the word Trinity* in the Scriptures.

I shall produce one more evidence from the Scriptures, 1 Cor. vii, 14 : "For the unbelieving husband is sanctified by the wife," &c., "else were your children unclean; but now are they holy." Mr. B. has given, Sermon, pp. 12, 13, a caricature of the argument of Pedobaptists on this passage. He says, "Some of them contend that infants ought to be baptized, because they are *pure*, and others contend that they need it because they are *impure*;" and then gravely says, "but I cannot see the force of the argument." What argument? If he had taken as much pains to present the Pedobaptist view of the passage as he has to give the fanciful and far-fetched exposition of the Rev. Mr. Dagg, the reader might have had some idea of the argument for infant baptism drawn from the passage.

In many places in the Scriptures (Exod. xix, 6; Lev. x, 10; 1 Chron. xxii, 19; 2 Chron. xxiii, 6; Ezek. xxii, 26; Luke ii, 23; Acts x, 28, and xi, 8, 9; Heb. ix, 13) the word "holy" is applied to things or persons, separated from

common, and devoted to religious uses ; separated from the world and devoted to God : and is often applied to the visible church, under different dispensations. Hence the Jews are called a "holy people ;" and Peter calls the Christian church "a holy nation." They were so, *professionally*, being "separated from the world to God ;" although each individual member was not "*intrinsically holy*."

While our opponents say that the word "holy," as applied to the children in the text, signifies that they were "legitimate" children, they do not pretend to furnish a *single text* from the Scriptures where the word has that sense ; while they expect us to take *their* interpretation without proof, the good Mr. Baxter has shown, (Baxter's Inf. Ch. Membership,) that in near *six hundred places* in the Bible, the word has the sense which I have given it above, i. e., "*a separation to God*." This evidence, I should think, must be decisive with all who do not interpret Scripture by a creed, but are content to take their creed out of the Scriptures. If, then, the children of Christians are "holy," i. e., "separated to God," are they separated to God in the church, or out of it ? If it is replied, They are separated to him *in the church* ; then they must be church members, and that is what we wish to prove ; if, on the other hand, it be replied, They are "separated to God" in the world ; then truly they present an anomalous case, they are truly "*peculiar*." They do not belong to the church, they do not belong to the

world. "The church is in Christ;"—"the world lieth in the wicked one," but those hapless children are in neither; they neither belong to God nor the devil!

If they are not "unclean" but "holy," the apostle clearly establishes, or asserts, a distinction between the children of heathens, who were unclean, and devoted to heathen gods, and the children of professing Christians, which were separated and devoted to God. "The unbelieving husband (being one flesh with the believing wife) is sanctified by the wife," and *vice versa*; so that the children are not "unclean," or left in a heathen state, but "separated to God" with the believing parent. I am supported in this opinion by the learned Whitby. His language is—"And though one of the parents be still a heathen, yet is the denomination to be taken from the better, and so their offspring are to be esteemed, not as heathens, i. e., unclean, but holy, as all Christians by denomination are." See Whitby on the place. Clemens Alexandrinus held the same view of this passage. "Hence, then," says Whitby, "the argument for infant baptism runs thus: If the holy seed among the Jews was therefore to be circumcised, and be made federally holy, by receiving the sign of the covenant, and being admitted into the number of God's 'holy people,' because they were born in sanctity, or were seminally holy; for *the root being holy, so are the branches also*; then, by like reason, the holy seed of Christians ought to be admitted

to baptism, and receive the sign of the Christian covenant."

What merit "Mr. Dagg's Exposition" may possess as a whole, I am unprepared to say, but the specimen Mr. B. has given of it surely does not present it in a very favourable light. Hear him: "If a believing husband must leave his wife because she is an unbeliever, for the same reason your offspring must be cast off; for they would, upon the principle herein involved, *be as unclean, on account of unbelief*, to the believing parents, as an unbelieving husband or wife would be to the other who is a believer." But perhaps Mr. B. may bring a Lexicon to prove that the term translated "children" means "posterity." Certainly it does, and *so includes the youngest infants*. Now, although Mr. D. and Mr. B. both talk about infants or children "*being in unbelief*," one says, they are "unclean on account of unbelief," the other says, "infants are baptized in unbelief." I should like those gentlemen to furnish *one single text of Scripture* where either children or infants have unbelief attributed to them, or are said to be "in unbelief." There is a manifest discrepancy, not to say a flat contradiction, in the language used by Mr. B. in his Strictures, p. 10, and in his Sermon, pp. 7 and 26. When reasoning, in the Strictures, on the *salvation of infants*, he says, "The gospel cannot condemn them, because *they cannot be guilty of the sin of unbelief*." In his sermon, when he wants to exclude them from the rite of baptism, he says, "I will engage

to prove, my hearers, that the commission actually excludes *all unbelievers, whether unconscious infants or unbelieving adults.*" Again he says, "Thousands of *believers* omit it, (i. e., baptism,) because they were baptized while *in unbelief!*" I think this needs a salvo; there is, at least, "*a glorious uncertainty*" about it.

We have seen, from the evidence produced above, that the children of those Corinthians were not "unclean," but "holy;" and as no instance can be given of a person being called holy who was not a member of the visible church of God, the inference is undeniable that holy infants belonged to the visible church of Christ.

"Having thus established *their membership*, I shall take *their baptism for granted*, till our Baptist brethren admit people into their churches without the ordinance."—D. Isaac, p. 164.

Mr. B. asks a question on this point, which I must say a word in reply to. "Was baptism designed for the benefit of *holy* beings? The commission in that case ought to be read, Go ye, &c., and baptize all you find who are *holy*. Upon that plan, all adults would be excluded, seeing all adults are sinners." He says, Sermon, p. 23, "Baptism brings us, *after regeneration*, into the visible kingdom of Jesus Christ." Are they "*regenerated*," and yet sinners—"buried with Christ in baptism," and yet sinners—"crucified with Christ, that the *body of sin might be destroyed*," and yet sinners? The apostle says, "their children were holy;" and take Mr. B.'s

interpretation of the word, and say they were holy in the longest, broadest, highest sense of that word, even then, I suppose, candid reader, you will admit that *holiness* would furnish as valid a reason for "*baptism*" as "*sin*," especially in view of the fact that the *holiness* of the "*holy Jesus*" did not disqualify him for baptism!!

We remark in evidence, further, the antiquity of the practice of infant baptism may be considered as strong evidence on the subject. If the baptism of children was not practised by the apostles and by the primitive Christians, when and where did the practice commence?

To this question Baptist writers generally do not attempt to give an answer, because they cannot. It is an innovation, say they, not upon the *circumstances* of a sacrament, but upon its *essential principle*. And yet its introduction produced no struggle; was never noticed by any general or provincial council; and excited no controversy. This itself is strong presumptive evidence of its early antiquity.

Our Baptist friends, from time to time, have attempted to find its origin. Mr. B. says, Sermon, p. 27, it was introduced by the Romish apostacy, and "calls on all candid Pedobaptist Protestants, as they would desire the world to be delivered from the abominations of popery, to abandon this popish ceremony." This reminds me of the famous argument of some people against the doctrines of Christ's divinity, and the Trinity of persons in the Godhead; that they ought to be rejected by Protestants,

because they were a part of the doctrines of the Church of Rome. Query: Is this the cause why such large bodies of men, who have denied infant baptism at different periods, in Germany, Poland, &c., have been Socinians?!! See Benedict's History of the Baptists, pp. 172-175.

I suppose that it is the part of charity and candour to "*rejoice in the truth*," whether that truth be found among Protestants or Catholics—with Luther or the pope. Unfortunately for our Baptist friends, however, infant baptism is not only found with Luther and the pope, but with the Greek Church, that never had any connection with the pope, from the earliest periods of her history. And if, as the Baptists say, (Benedict's Hist. of the Baptists, pp. 58-60,) infant baptism was introduced in Africa from the first to the middle of the third century, confined at first to catechised minors, and in about forty years decided to be the right of infants by an ecclesiastical council, how did it happen that there was but little more said on the subject until the year 416? And how did it happen that although the Vandals overran that part of Africa about "the year 429, and the Catholics fled into Europe, carrying infant baptism with them," "that its entrance into Europe was of a later date," and "the first ecclesiastical canon in Europe on the subject was" as late as "the sixth century?" "And the first imperial law on the subject in the eighth century, by the emperor Charlemagne?"

Mr. Judson supposed that infant baptism was introduced toward the close of the second century—while Mr. Broaddus considers it a relic of popery; although popery did not exist, as such, until after the sixth century. This is only a difference of opinion between two Baptist preachers, each rejecting infant baptism; one dating its origin *only four hundred years later* than the other. No marvel that we should differ from them, when they cannot agree among themselves, on the origin of *so great an innovation upon "gospel order."*

Now we would ask Mr. Benedict, and our Baptist friends, where were the Baptist churches all this time? The descendants of "their ancient brother," John the Baptist; were there none found faithful among the primitive Christians, to utter the voice of warning on the subject of this great innovation? There was none found, candid reader, to object, except Tertullian, and he objected as much to the baptism of "unmarried believers" as he did to infants; and admitted the validity of "infant baptism" where there was danger of death. Of course, then, he was not a Baptist.

Mr. Benedict says, History, page 92, "We date the origin of our sentiments, and the beginning of our denomination, about the year of our Lord 29 or 30; for at that period John the Baptist began to immerse professed believers in Jordan and Enon, and to prepare the way for the coming of the Lord's anointed, and for the setting up of his kingdom." It is generally

admitted that John baptized hundreds of thousands. If this was the origin of the Baptist denomination, what became of all those thousands for about twelve hundred years, that there was none found to demur at infant baptism?! Surely they could not have been in existence in Christendom, or they did not look upon the baptism of "unconscious babes" in the same light that modern Baptists do; one or the other of these conclusions we think inevitably true. Mr. Broaddus, Sermon, pp. 21, 22, attempts to dispose of the "testimony of the fathers" in a very summary manner; and in support of his views quotes Dr. Hill. Now if the "testimony of the fathers" having been in the keeping of the Church of Rome is sufficient reason, as those gentlemen suppose, why it should be rejected, I would ask, if the infidel might not urge the same reason against his receiving the New Testament Scriptures? The classing "infant baptism" with "infant communion," transubstantiation, &c., is altogether gratuitous. It stands on different grounds.

Let us hear on this subject the sentiment of the intelligent and candid Baptist writer, Dr. Gale. He says, "I will grant it is probable, that what all or most of the churches practised immediately after the apostles' times had been appointed or practised by the apostles themselves; for it is hardly to be imagined that any considerable body of these ancient Christians, and much less that the whole, should so soon deviate from the customs and injunctions of

their venerable founders, whose authority they held so sacred. New opinions or practices are usually introduced by degrees, and not without opposition. Therefore, in regard to baptism, a thing of such universal concern and daily practice, I allow it to be *very probable* that the primitive churches kept to the apostolic pattern. I *verily believe* that the primitive church maintained, in this case, an *exact conformity to the practice of the apostles*, which, doubtless, agreed entirely with Christ's institutions."—See Gale's Reflections on Wall, page 398.

I shall adduce, now, two or three testimonies from the fathers, to show what was the practice of the primitive church.

Justin Martyr, who wrote in the second century, speaks of some who were then sixty or seventy years old, "who were made disciples" or members "in *their infancy*." But Mr. B., referring to his Lexicon, says, Strictures, p. 7, the word rendered "infant" may be rendered youth. I shall not stop *here* to dispute about this word. Irenæus, who wrote within sixty-seven years of the apostolic times, says, "Christ came to save all persons by himself; all, I mean, who by him are *baptized* unto God; *infants* and little ones, and children and youths."—Dr. Wall, Inf. Bap., vol. i, ch. 3. He is said to have been personally acquainted with *Poly-carp*, a disciple of St. John, and had heard him preach.

Origen, of the Greek Church, who was a man of great learning, and acquainted exten-

sively with the church, and who had good opportunity to know the practice of the apostles, as his great grandfather was a Christian, and cotemporary with the apostles, says, "Infants, by the usage of the church, are *baptized*. The church had a tradition, or command, *from the apostles, to give baptism to infants*."—Wall's Defence, pp. 372, 383; Dr. Doddridge's Lect., p. 9. Mr. Judson tried in vain to overturn this testimony.

Cyprian, and the *council of Carthage*, in the year 253, where sixty-six bishops met, not to decide whether infants were to be baptized, but whether they might be baptized before *the eighth day*; and they were *unanimously* of opinion, "that they (*infants*) might be baptized as soon as they were born."—*Cyprian*, epist. 66. Lord Chancellor King, in his account of the primitive church, remarks, "Here, then, is a synodical decree for the baptism of infants, as formal as can possibly be expected, which is of more weight than the *private* judgment of a *father*, and more authentic; as he might give his own opinion only, but this (the decision of a *synod*) denotes the common practice and usage of the *whole church*."—Inquiry into the Constitution, &c., part ii, ch. 3.

Pelagius maintained infant baptism, although the practice made against his heresy. He denied *original sin*—and was the author of what is called Pelagianism. He lived three hundred years after the apostles. He says, "Men slander me, as if I denied the sacrament of baptism

to infants. I never heard of any, *not even the most impious heretic*, who denied baptism to infants."—Wall's Hist. of Inf. Bapt., p. 62.

This man had every inducement to deny infant baptism, if he could have found a shadow of evidence to have borne him out. The usage of the church in this respect was a standing, irrefragable argument against his heresy.

So much for the "testimony of the fathers." You can judge, candid reader, whether it is to be passed over as nothing worth, in view of the fact, that those who "deny infant baptism" have no evidence to put in bar.

The Christian church was early divided in sentiment, on doctrine, and split into sects, who ever kept upon each other a watchful eye; and the "pattern" could not have been so altered as to admit the universal prevalence of such an innovation, without an alarm being given.

Our Baptist friends try to make out their relationship with the Waldenses, those witnesses for the truth in the dark ages. I confess I was a little amused at the attempt of Mr. Benedict, in his History, on this subject.

That Peter de Bruis, and his followers, (who were only a small fraction of the people called Waldenses,) did deny infant baptism is undeniable, but on different grounds from our Baptist friends. This man arose in France about twelve hundred years after Christ, and held that *infants could not be saved, and therefore ought not to be baptized*, "as they could not work out their own salvation."

'They held about the same proportion to the great body of the Waldenses, *who held infant baptism*, as the "Seventh-day" Baptists do to the great body of the Baptists, who hold "the Lord's day" as the sabbath. If I were to report that the Baptists in the United States keep the "seventh day" as their sabbath, I should be about as near right as Baptist writers are when they say that the Waldenses "denied infant baptism," for *those who have denied it among them* have been as about *one to thirty*.—Dr. Miller on Baptism, pp. 40–43.

In an expose of the views of the Waldenses, made as early as the twelfth century, although they oppose many errors of the Romish Church—such as praying to saints, purgatory, masses, &c., and say that there are but two sacraments, *baptism* and the *Lord's supper*—yet they utter *not one word against* "infant baptism."—Watson's Dict., art. Waldenses. They had bishops among them; "and after the opening of the reformation under Luther, the Waldenses sought intercourse with the reformed churches of Geneva and France; *held communion with them; received ministers from them*; acknowledged them as brethren in the Lord, &c. Now it is well known that those churches held infant baptism; and this fact alone we think sufficient to show that those pious people were Pedobaptists."—Dr. Miller, p. 43.

Why should those who deny infant baptism wish to prove that the Waldenses were their predecessors or ancestors? If they could make

this out, they would then be nine hundred years from the days of John the Baptist; for Mr. Benedict, in his History, can furnish no certain evidence that the Waldenses had any existence earlier than the ninth century. Let our opposing brethren give the world a "Thus saith the Lord" for rejecting infants, and then there is an end to the controversy. No doubt, from the earliest history of the Waldenses, Albigenses, &c., there was a difference of opinion among them on many points, as there is now among different denominations of Christians, not excepting the Baptists. There may have been some, besides the followers of *Peter de Bruis*, who differed with the great body of their brethren, for some reason, about infant baptism; but surely this does not justify an effort to make out that *that people*, as *a people*, were not Pedobaptists. I know a number of Baptists who are in favour of *free communion*, and some who communed with Christians of other denominations, until they endangered their membership in their own church thereby; and I might show from the works of that celebrated man, John Bunyan, that *he* admitted members to his communion who had been baptized in infancy, and had never received what is called "believers' baptism."—Bunyan's Works, vol. ii, pp. 216–219. But would it be fair and honourable in me to draw a *general conclusion* from these *particular cases*? and then say, "*The Baptists in Virginia* are in favour of free communion; and the Baptists in Europe, in the days of Bunyan, admitted

persons to church fellowship without believers' baptism?" Surely nothing would be more unfair.

We have seen, from historical evidence, that the church, for twelve hundred years, (not to say for fifteen hundred and twenty-two years,) always held infant baptism, and during all that time none ever rejected it, *on any such grounds as are now urged by our Baptist brethren*. He who can, in view of all this evidence, persist in his opposition to the baptism of children, must, it appears to me, be prepared to make a sacrifice of all historical evidence, at the altar of a prejudice that is both deaf and blind; too deaf to hear the voice of reason, and too blind to see the light of truth. This language is strong; because it is the result of strong conviction on my own mind. I have long since learned, that where men can laugh, and sneer, at the *conscientious conduct of people as pious as themselves*, because they choose to dedicate their children to God in baptism; and can make sport with the feelings of a mother, who wishes to have her child given to God in his ordinance before it dies; (Mr. B.'s Sermon, p. 26;)—I say I have long since learned, that with such (at least) no other language will make any impression. You had as well attempt to "draw out leviathan with a hook," Job xli. Such, in the language of St. Paul, (Titus i, 13,) need to be "rebuked sharply;" and though they may not be induced to be "*sound in faith*," they may, perhaps, be taught to treat with Christian courtesy those

who, as Bunyan says, "may not see it their duty to *jump with them*." A candid Baptist friend once said to me, "It would not do for us to admit infant baptism." "Why?" said I. His reply was, "We would be like farmers who cut off their corn while it is young." "Thank you for your candour," was my reply. "You think that if all the children were baptized in infancy, there would be no corn gathered into the Baptist garner in adult age." I have often wondered why the baptism of children should so disturb our "differing brethren." But I perceive, in Mr. B.'s Sermon, p. 26, a little light on this point: he says, "*It is a positive evil*." Why so? Look, reader, lower down on the same page, and you will see. Because by it "thousands who are brought to the knowledge of the truth" are led to refuse "believers' baptism." This, to be sure, is a *sore evil*; but, happily, not so much to the convert as to those who would proselyte him, by teasing him about "believers' baptism." A man goes on in sin, his baptized neighbour never reproves him or talks seriously to him about the "salvation" of his precious soul; he goes to a Pedobaptist meeting; is awakened and converted to God—returns home—soon has a visit from his neighbour. He wonders what has brought his friend so early to see him.

Neighbour. I wish to have a little conversation with you.

Convert. Certainly.

Neighbour. I was pleased to hear that you

have "*found grace*" at the —— meeting; I wish you to tell me your experience.

The convert proceeds to detail his experience.

Neighbour. "*Very good;*" "*a gospel experience,*" "*very much like my own;*" "*now all you want is one thing.*"

Convert. Pray, neighbour, what is that? I am happy in God; "*believing, I rejoice with joy unspeakable.*" I am not conscious of wanting any thing but "*more grace.*" What do you mean?

Neighbour. Why—why—the "*Master says,*" "*Believe and be baptized.*"*

Convert. O, is that what you mean? On that subject I have no concern. I was baptized in infancy; *and I now have* the thing signified, i. e., "*the renewing of the Holy Ghost,*"—just as the Jewish children received the seal of the covenant in childhood, and at *adult age* became "*circumcised in heart.*"

Neighbour. Well, but you must obey the "*commandment.*"

Convert. Neighbour, *my parents were Christians*, and you cannot show me a *commandment*, or a *precedent*, for baptizing the children of *Christian parents* at adult age. And moreover, I cannot join a church whose confession of faith I do not believe; and I could not receive believers' baptism, if I wished it, without joining *your church*.

* I cannot find those words *in this form* in the New Testament. They remind me of the old coloured man's text—"The Lord says, *Be baptized in much water.*"

Neighbour. Why, friend, as for the confession of faith, you *need not mind that*, for one of our elders said, "He would not give the confession of faith room in his saddle-bags." And again, we hold *nearly* the same doctrines those do among whom you found the Lord; as you may find from our preaching. We may differ *a little* about *falling from grace*; but *that is not much*, you know."

Convert. Well, friend, I cannot judge so much *what men believe in our day from their preaching* as from their confessions of faith.

Neighbour. I wish you well, neighbour. Farewell.

Convert. I wish you the same; for I trust, as St. Paul says, "*we have been both baptized by one Spirit into Christ.*"

They part, and he who would have "compassed sea and land" to make a proselyte of his neighbour, says, as he walks mournfully home, *filled with disappointment* and chagrin, "IT IS A POSITIVE EVIL" that my neighbour was baptized in infancy.

We have seen, candid reader, in the course of this argument,

1. God has but one church, and never had more. Christ was the angel that was with the church "*in the wilderness, and they tempted Christ,*" 1 Cor. x, 9.

2. In that church, the right of infants to membership was admitted for two thousand years.

3. That right never was done away by any "statute of repeal."

4. The only two *general covenants* that God ever made with man, he made with Adam in the garden of Eden,*—THE COVENANT OF WORKS, which was broken; and the COVENANT OF GRACE IN CHRIST.

5. This covenant of GRACE was the same that was confirmed to Abraham, (four hundred and thirty years before the giving of the law,) of which circumcision was then made the *seal* and *sign*.

6. This covenant recognised the right of children to membership, and admitted them to the *sign* of the covenant.

7. This covenant was fully developed under the gospel dispensation, when Christ became *visibly* "the minister of the covenant."

8. Under the gospel, *the children* of the Jews were not rejected, because none were broken off from "the true olive," except for "unbelief," of which Jewish *infants were incapable*.

9. Christ encouraged the reception of children in his name, *and blessed them*; and put no clause in the commission of the apostles, *to change the order which had existed, with regard to children, for thousands of years*.

10. They all, *being Jews*, would so understand the commission as to *admit the children, unless forbidden so to do*.

11. The baptism of families was practised in the days of the apostles, and it is unreason-

* I am happy to find this view borne out by the old Philadelphia Baptist Confession of Faith, printed by Benjamin Franklin in 1742, pp. 72-74.

able to suppose there were no infants among them.

12. The church practised it for at least twelve hundred years without opposition, except from Tertullian and the Petrobrusians; who opposed it *on different grounds* from those on which our Baptist friends oppose it.

13. If it had been an innovation upon "gospel order," or a departure from the "*original pattern*," some Baptist, surely, would have raised his voice against it, in twelve centuries. An innovation of the kind could not have been introduced without a spirited controversy; the existence of which controversy no Baptist has ever been able to show.

14. And finally, that the Waldenses, those opposers of the corruptions of the Romish Church, were generally Pedobaptists.

In concluding this part of the general argument, we say, He who takes the Baptist view of this subject has to suppose, on the contrary, that when the gospel dispensation was opened, a dispensation of *larger promises* and *increased privileges* and *liberality*, the right of infants to membership was taken away; and that this took place without *one hint* or *reason* being given for it; without any single mention of it in the apostolic writings. Nay, that instead of such notice and explanation, *a mode of expression was adopted under the "new economy," similar to that used before*; calculated to convey the idea that parents and children stood in their old relation, notwithstanding the supposed painful

change. That parents, *Christian parents*, saw their children rejected, who always had seen them admitted while they were Jews; and yet no murmur was heard, no explanation asked. Is this credible? This silence “pleads trumpet tongued” against the views of our Baptist friends, and has the weight of a hundred arguments *for infant baptism*.

The argument, therefore, is reduced to this: “If infant baptism is an innovation, it confessedly entered the church very soon after the canon of Scripture closed;” and in a few years more, “without a single precept to warrant, or a single example to encourage it; yea, with the well known practice of the apostles, and of all the churches they ever planted, *directly, openly, palpably against it*; under all these disadvantages, it so universally prevailed, that, upon the face of the whole earth, there was not a church found where it was not performed.” Yea, more; it entered the church, it prevailed, it became *universal*, without a *whisper of opposition, without a word of dispute*. All parties in the eastern church, and all parties in the western church, confederating to connive at the error, *to blot out every trace of it from the page of history, and never to utter a single word from which it could be discovered that they had departed from the gospel rule*; to that man who believes this, *what can be incredible?* Such, surely, would make good disciples of the doctrine of transubstantiation. For such, we think, could easily take another step; *and, denying the evidence of their*

senses, swallow a wafer for the real body and blood of Christ.

A few observations more in reply to the question, Who are the proper subjects of baptism? and we shall close this part of the general argument.

We readily admit that believers, in the fullest sense of that word, are proper subjects, and that the possession of the highest religious experience furnishes no bar to the reception of the outward sign. In reading the Acts of the Apostles, it will be seen that the ordinance was given both to those that had, and to those that had not, received the Holy Ghost. On the day of Pentecost, when three thousand inquired what they must do, Peter said, "Repent and be baptized every one of you, *for* the remission of sins, and ye shall receive the gift of the Holy Ghost." By what they saw and heard, especially the gift of tongues, by which each was enabled to hear the wonderful works of God in the language in which each was born, they were convinced of the Messiahship of Christ, and saw their own guilt and danger, and inquired of the apostles the way of escape. We presume it will not be said that *they had* a Christian experience, in the usual sense of that phrase. See Acts ii.

In the eighth chapter of Acts we find recorded the case of the Samaritans, who heard Philip "preaching the things concerning the kingdom of God, and the name of Jesus Christ; and when they saw the miracles which he

wrought, they believed his preaching upon the evidence of those miracles, and ‘were baptized, both men and women.’” And it was not until “the apostles at Jerusalem had heard that Samaria had received the word of God,” and had sent down Peter and John, who laid their hands on them and prayed, that the Holy Ghost came on them. Now if our Baptist friends should say, that what they received was not the *ordinary*, but the extraordinary gift of the Spirit of God, for the purpose of speaking with tongues, &c., they must say it upon their own responsibility, for there is not a shadow of evidence of it in the text. And if they should still persist in saying that they were *genuine converts, experienced believers*, before Peter and John came to them, then they admit that a man may be an experienced Christian without the Holy Ghost; and if one man, or many, (as in this case), *then all might*, and the conclusion would be, there is no need of the Holy Ghost in constituting men real believers, genuine converts. For Luke says, verses 15, 16, “Who, when they were come down, prayed for them, that they might receive the Holy Ghost. *For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.* Then laid they their hands on them, and they received the Holy Ghost.”

But if our Baptist friends should still say that these people had a religious experience before they were baptized, then they throw themselves into another dilemma; for what is said of their

religion is said also of Simon's: in verse 13 it is said, "*Then Simon himself believed also; and when he was baptized,*" &c. Did Simon obtain the grace of evangelical faith before baptism? Then he must have fallen from grace, and fallen foully too; for Peter said to him, verses 21, 23, "Thou hast neither part nor lot in this matter;" "*Thou art in the gall of bitterness.*"

Then what becomes of the favourite doctrine, "once in grace, always in grace?" But perhaps I shall be told, Simon Magus never had any grace; then he got an experience without grace, or, if you like it better, he was *baptized* without grace, and if *he* was, so were *the rest*, for what is said of *their* faith is said of *his*. I may be told further, Simon was a reprobate, and never had any thing more than a common call and common grace. Then Philip baptized *a reprobate*. And even after he had offered to buy the Holy Ghost with money, Peter exhorted him to repentance and prayer, that he might be forgiven. Query: If Simon had given heed to Peter's exhortation, (and there is some proof that he did, verse 24, for he asked an interest in the apostle's prayers,) and had *prayed, repented, and become a genuine believer*, would our Baptist brethren have thought it necessary to *re-baptize* Simon? If they apply the same reasoning to adults that they do to children, in explaining the commission, or what Mr. Campbell calls "the law of baptism," namely, that baptism must always follow faith, and not go before it, in any case, as the commission says, "He that

believeth and is baptized ;”—did Simon’s want of evangelical faith vitiate, or render *his* baptism a nullity? If it did, then he ought to have been *re-baptized* upon his repentance ; if it did not, then I cannot see how the baptism of an infant is rendered a nullity, by *its* unbelief, when at adult age.

The argument attempted to be drawn from the order of the words in the commission is entirely sophistical. As much so as if I were to say, that because “ John the Baptist baptized in the wilderness, and preached the baptism of repentance,” therefore John *always* baptized the people *first*, and preached the baptism of repentance to them afterward.

Having digressed thus far, I remark, this case of Simon’s is a very perplexing case, especially to all CALVINIST BAPTISTS, for, when examined, it is found to endanger one of two of their favourite opinions. From both horns of the dilemma it is impossible to escape. *Either Simon had no grace and was baptized without an experience, or he had grace when baptized, and afterward so utterly lost it, that he had no part or lot in the matter.* They can take, candid reader, just which side of the question, just that horn of this dilemma that may suit them best. It is common, of two evils, for men in self-love to choose the least ; and as grace is more valuable than water, even “ *much water*,” I suppose they will cling to the consolation of the Lord’s dear people, “ where he begins a work of grace, he always carries it on to the end,” and will

suppose that Philip, some how or other, ("although he was full of wisdom and of the Holy Ghost,") made a mistake, and baptized an improper candidate in that particular case.

The true state of the case seems to have been this: Philip entered Samaria, commenced preaching Christ, and, to confirm his doctrine, began to "heal the lame," "to cure the palsied," and to cast out unclean spirits, that cried with a loud voice as they came out of those who were possessed of them. Simon and the Samaritans heard his message, saw the miracles, were convinced that the message was true, were willing to enter the school of Christ as disciples, by baptism, that they might be made better acquainted with this new religion.

Christianity was established by miracle, and those who gave it credence in the early part of its history rested their faith or conviction of its truth, not so much upon a thorough knowledge of its peculiar doctrines, as upon the evidence brought home to their minds through the medium of their senses; and those senses were powerfully addressed by the miracles of our Lord and his apostles. So ignorant were the apostles themselves of the peculiar *doctrines* of Christianity, that up to the period of the Saviour's crucifixion, "they wondered what the rising from the dead should mean." Eloquent Apollos himself knew so little of the peculiarities of Christianity, (even after he had convinced the Jews that Jesus was Christ,) that it was necessary a plain mechanic and his wife should teach

him the way of the Lord "*more perfectly.*" And so ignorant were the twelve disciples, found by Paul at Ephesus, that they knew not that there was any Holy Ghost. See Acts, ch. xix. And those disciples received the Christian baptism from the hands of the apostles, in addition to the baptism of John, which they had previously received; and when they had received water baptism in the name of Jesus, and Paul had laid his hands on them, "the Holy Ghost came on them."

The case of Saul of Tarsus, as found in the Acts, ch. xxii, is in point. He was exhorted by Ananias to "arise and be baptized and wash away his sins, calling on the name of the Lord." To this *penitent sinner* he said, "Why tarriest thou? arise and be baptized." It would not look well to fly in the face of the text, and say that his sins were washed away before he was admitted to the ordinance.

The Ethiopian eunuch is the only person that we find in the Acts professing to believe with the heart unto righteousness, in order to baptism. And his faith seems to have had reference to one point alone; he said to Philip, "I believe that Jesus Christ is the Son of God." He heard but one sermon, was in company with Philip perhaps one hour, and, ere they parted, Philip made a disciple of him by baptism.

It is true that Cornelius, and those in his house, Acts, ch. x, did receive the Holy Ghost while Peter was speaking the word, and received Christian baptism subsequently; but the

reader will observe that this was a peculiar case ; it was the opening of the gospel dispensation to the Gentiles ; when Peter, with the keys which Christ gave him, was to “ open the kingdom of heaven to the Gentiles,” as he had done previously to the Jews. And the same reason that made it necessary to show Peter a vision to induce him to go to Cornelius, made it necessary to send upon those Gentiles the Holy Ghost prior to baptism ; and, by examining the passage, you may observe that the six brethren who came from Joppa with Peter were *astounded* when they observed that God had given the Gentiles the Holy Ghost. “ Then said Peter, who can forbid water ? ” &c. When the news of this visit reached Jerusalem, they of the circumcision contended with Peter ; and he, in making his defence, adduces *this circumstance* as his vindication : “ *While I WAS SPEAKING, the Holy Ghost came on them,* ” &c., “ and what was I that I could withstand God ? ”

These, doubtless, had a religious experience, in the fullest sense of the word ; but it will appear evident, we think, to all who examine the gospels and the Acts, that the ordinance was *never delayed* for the want of an experience of grace. In almost every case, both Christ and his apostles gave the ordinance to all without exception, and *without delay*, who applied to them, and were willing to assume the responsibilities of discipleship. Hence we find in John vi, 60, 66, “ Many, therefore, of *his disciples*, when they had heard this, said, This is

a hard saying, who can bear it? &c. And Jesus said, Doth this offend you? But there are some of you that *believe not*. For Jesus knew from the beginning who they were that believed not, and who should betray him."

Now, here are *many disciples*, who, of course, were baptized persons, that *did not believe*. And we are told that "*Jesus knew from the beginning*" that they believed not. They therefore never had believed; and consequently were not believers at the time of their baptism. And they never had faith afterward; for we read, "*they went back and walked no more with him*."

In further proof, it may be observed, that of *all the thousands* that Christ baptized before his death from "Jerusalem and the region round about," of them, on the day of Pentecost, there were to be found *but one hundred and twenty disciples*, until the conversion of the three thousand. Where were they? Had so many thousand true believers, with one consent, made shipwreck of faith? No, reader; they had been struck with the splendour of his miracles, they offered themselves as disciples, were entered into his school by baptism; but, disliking afterward his spiritual teachings, and the simplicity of his religion, they "*went back*." It is much easier to enter the church of Christ as disciples by baptism, than to perform those solemn, spiritual, and important duties to which we are introduced by taking this badge of discipleship.

From what we have written above, it will be gathered that we consider all as fit subjects for

baptism who credit the gospel message, are willing to receive Christ as their Saviour, and assume the responsibilities of Christianity. I was informed lately by a minister of the old Baptist Church, that a certain Dr. T., who, I am told, is one of Mr. Campbell's preachers, has been engaged lately *re-baptizing* the members of the old Baptist Church, who, years ago, received what is called "*believers' baptism*." They received believers' baptism before. What are they receiving now? I suppose the doctor is baptizing them "for the remission of sins." Query—Is not this reversing the order of Christian experience? or tacitly confessing that they were deceived before, and only had a false hope? I presume they repented, believed, and were baptized upon an experience of grace. And now do they go back? If they were baptized before, according to *Mr. C.'s "law of baptism,"* pray what law are they now baptized under? Has Dr. T., in "expounding the ancient gospel" to them, added a supplement to the law? This reminds me of the case of a member of the Baptist Church, not one hundred miles from this, who has received baptism *three different times*. Do men who read their Bibles imagine that they find a "Thus saith the Lord" for giving Christian baptism to any man more than once? It is trifling with God's ordinance, and has as little authority from God's word as from common sense. In the close, suffer me to repeat the language of

Dr. A. Clarke:—"The repetition of Christian baptism I believe to be *profane*."

Let us all who have been solemnly dedicated in baptism to God, FATHER, SON, and HOLY GHOST, recollect that "we are debtors to keep the whole law." And may God, whose we are, "send us help from his sanctuary, and strengthen us out of Zion," that we may walk worthy of our high, holy, and heavenly calling.

MODE OF BAPTISM.

On this part of the subject I think Mr. Broadus's *motto* or *text* a very unfortunate one, as he cannot show any analogy between the detailed directions given to Moses for building the tabernacle, and the *casual* or accidental manner in which baptism is mentioned in the New Testament. For if God had given as specific directions for *baptizing* as he did anciently for *making* the tabernacle, it would not have been necessary for Mr. B. to labour through forty-two pages to show the pattern given for baptism. He says, Sermon, p. 6, that he selected that motto "*as suggesting the necessity of a rigid adherence to the EXPRESSED will of God, especially in relation to institutions,*" &c.; and then proceeds to assert a fanciful distinction between what he calls "*moral* and *positive* requirements," and says, "The manner of performing a *moral* obligation may be perfectly indifferent;" but declares it is not so with "*positive* institutions." Unfortu-

nately for Mr. B., he has not even *attempted* to furnish a single proof from God's word in support of this view of *positive* institutes and *moral* duties. To be sure he quotes Bishop Hoadley in proof. But I cannot perceive that the bishop's words sustain Mr. B.'s position. Mr. B. says "*positive institutions*;" the bishop says "*positive duties*." Now, positive duties *may be institutions*, or they *may not*. If Mr. B. had been so good as to tell where this saying of the bishop's is to be found, we should have been better able to tell whether the words will bear that kind of application. So far as we can perceive, the evidence is not to the point, but to be proved. Mr. B. says on the same page, "We may expect to find the word of God very explicit on the subject of positive institutions," and yet his distinction is unsupported by a single text of Scripture. I enter my dissent from his starting position relative to *positive institutions*, because it stands opposed to facts. 1. *Circumcision* was a *positive institute*; and can any man show any detailed explicit direction about the *manner of performing the rite*? 2. The *sacrament of the Lord's supper* is a positive institute. Do the Scriptures give specific directions about the manner of attending to that? It was first celebrated in the night, in a reclining posture, with unleavened bread, in an upper room, &c., &c.; and yet what intelligent Christian supposes that these things are any more than mere *circumstances*, or that they are *necessary* to the acceptable celebration of that supper? Do our Baptist

brethren celebrate it at night? or with unleavened bread? And would not Mr. B. himself as soon receive the sacrament of the Lord's supper on the Lord's day, in the house of God, as on Thursday night, in an upper room of a private house? I know there are superstitious people who regard a mere circumstance in a sacrament as a matter of great moment. And so there were those of old who thought more of "*tithing mint*" than they did of the "*love of God*."

Let our Baptist friends apply their own practice with regard to the sacrament of the Lord's supper to the principle which Mr. B. lays down with regard to "*positive institutions*," and they will see a great want of agreement between *his principles* and *their practice*. And say, candid reader, is the institution of baptism more important than *that* which represents "his broken body" and "*his shed blood*"—and shows forth the Lord's death till his coming again? Why, then, this *insisting* on a "pattern" for baptism, when no man can show in God's word a "*pattern*" for the sacrament of the Lord's supper? Bread and wine are spoken of for the one, and water as the element for the observance of the other. And although Mr. B. says, p. 27, "The word of God knows nothing for *baptism* but *immersion*," I as unhesitatingly declare, that the word of God speaks of baptism where *immersion* was utterly out of the question. Now, candid reader, I have just placed *my* assertion alongside of *Mr. B.'s*, hoping that you will receive neither the one nor the other in this matter

without *proof*. The PROOF I hope to be able to give you in the following pages.

Mr. B. commences on the MODE, by finding fault with the translators for leaving the Greek terms untranslated; giving them an English termination, instead of translating them *immerse*, *immersed*, *immersion*, &c. And both in the *Strictures* and *Sermon*, King James, the bishops, and translators, are treated without ceremony.

The impartial reader will judge whether it is likely that the king, the bishops, and forty-seven translators would form a *conspiracy against the truth*; and give to the world a translation that did not express fully what they believed to be the sense of the original term *baptizo*. I would ask Mr. B., Who prevented the *Latin* and *French* translators from translating the original, so far as to favour immersion only? And why he did not furnish evidence that Dr. George Campbell, in *his* translation of the gospels—or the great Dutch reformer, Martin Luther, in *his* translation of the Bible—has translated the original differently from King James's translators? For he says, *Sermon*, p. 29, that both Dr. Campbell and Luther held the original term as meaning *immersion* or *dipping* only. To be sure, Mr. B. says that Luther calls John the Baptist "John the Dipper," and gives what he considers the German of Luther's Testament—"Johannes der Taufer"—which Mr. B. (the translator) renders "John the Dipper." Reader, I do not pretend to be able to translate German, but I

strongly suspect that this gentleman has hit *as wide* of the truth *here*, as in making *baptizo* mean *immersion only*. A friend of mine, who understands and speaks the German, informs me that the English of "*Johannes der Tauffer*" is *John the BAPTIST*; and that the German for DIPPER or IMMERSER is not "*Tauffer*," but "*TUNCKER*;" hence the name of that sect of Christians called "*Tunckers*," or vulgarly "*Dunkards*," who baptize candidates by dipping them three times.

The translators, in retaining the original word in the translation, only followed what had been the general practice; for, even as far back as the second century, the author of the Peshito, an old Syriac version of the New Testament, the oldest version extant, although the Syriac has a word which signifies to *plunge, dip, immerse*, has never used that word in the translation to denote baptism. Prof. Stewart, p. 78. Again: that the precise idea of immersion cannot apply to baptizing, or that it does not appear that the words *baptize* and *baptism* would be properly rendered by the words *immerse, immersion*, we may safely conclude from the following consideration:—The earliest Latin translators did not find the Greek words properly represented by *mergo, immergo, immersio*; although these words properly signified *to immerse, immersion*, and were commonly so used in the Latin language. They saw there was a meaning to the *Greek word* which *their word* denoting immersion did not fairly represent. And this was at a time, too, when there were no contro-

versies on the subject; and at a time, too, if we believe the Baptists, when every person baptized was immersed. Yet the Latin translators, if the Baptist system be correct, must first have left a word *untranslated*, for which they had terms in every respect corresponding and appropriate. And secondly, they must have done this with the rite of baptism continually before their eyes, performed by immersion, on account of which they would be the more inexcusable. But these things are not so. They found the words employed in a *ceremonial sense*; they therefore retained the *original words themselves*, leaving to the institution itself to make known *its mode*. They therefore latinize the Greek words, and give us *baptizo, baptisma, baptismus*. However, for doing so, they had high authority; the authority or example of the HOLY SPIRIT; and that, too, in a similar case. The Hebrew word, *pesach*, is retained by the inspired writers of the New Testament, in the Greek word *pascha*. The Latins latinize the same word.—Prof. Elliot, pages 81, 82. These cases are parallel—one referring to the institute of the passover, and the other to the institute of baptism.

But Mr. B. tells us that Dr. Carson, a Baptist writer, says that “*baptizo*, in the whole history of the Greek language, has but one meaning. It not only signifies to *dip* or *immerse*, but it *never has any other meaning*.”—Sermon, p. 28. *Mark that*, candid reader, as I shall, in the course of the argument, place JOHN the BAP-

TIST, ST. PETER, and ST. PAUL, *all* against this Dr. Carson!! At present, however, I shall only place *one doctor against another*. Dr. Adam Clarke, Commentary, Matt. iii, 6, asks, "Were the people *dipped* or *sprinkled*? for it is CERTAIN *bapto* and *baptizo* mean BOTH." "When Greek meets Greek, then is the tug of war." As these doctors disagree, I shall call in other witnesses presently. Perhaps, reader, you are ready to ask me, if this is the *same Dr. Clarke* quoted by Mr. B., Strictures, page 15, in support of immersion, as the *exclusive mode*? Yes, identically the same. Mr. B., I perceive, has left the doctor out of his *cloud of witnesses*, in his sermon. I suppose he began to suspect he had not treated the doctor very fairly in the first publication. But it may be that he may wish to suggest that Dr. Clarke was a *sprinkler*, like the *king, bishops, and translators*, and that his account of the matter was influenced by *his creed*, or practice of baptizing. Very good; and Dr. Carson was a *dipper*—his criticism, no doubt, was influenced by his practice in baptizing;—so in this, at least, they are about equal. Which of the doctors was the greater scholar, and consequently best prepared to judge, I shall not attempt to decide; I leave that to the reader.

Dr. Carson, however, has made a concession on this subject, which will go a great way in destroying the weight of his testimony. While he contends that *baptizo* always signifies to immerse, he acknowledges that "*all the lexicographers and commentators are against him in*

that opinion.”—Carson, Bapt., p. 79, as quoted by Dr. Miller. How far the confidence which, in the face of this acknowledgment, he expresses that they are *all wrong*, and that *his* interpretation alone is right, is either modest or well-founded, must be left to the judgment of the impartial reader.

Mr. B. says that “Professor Stuart, as a Biblical critic, is perhaps not excelled by any man in the United States ;” and this critic says of Dr. Carson, “He lays down some very adventurous positions, in respect to one meaning, and *one only*, of words ; which, as it seems to me, *every lexicon on earth contradicts*, and always must contradict.”—Stuart on the Mode of Baptism, p. 100. So much for Rev. A. Carson and *his* translation of *baptizo*.

One more remark relative to the translators of the common version. It is not only unchristian to trample upon the ashes of dead men, by impugning their motives and misrepresenting their conduct, but it is *ungenerous* to charge them and the bishops with making a translation to favour *sprinkling*, when half the evidence, at least, which the Baptists adduce to favour immersion is drawn from the manner in which these same translators have rendered the Greek prepositions,—*in* Jordan—*out of* the water, &c. When, if they had indulged any design to deceive, they might have given them fairly a different rendering. Here, as the Baptists will tell you, we have a translation, *partly* supporting *sprinkling*, and *partly* against it. Surely,

candid reader, these same forty-seven translators, who produced the common version in 1613, were either very *stupid*, or very *honest*. I think the latter.

I shall next take some notice of Mr. B.'s list of Pedobaptist witnesses. Sermon, pp. 30, 31; and Strictures, pp. 14-16. Some of these witnesses I shall be obliged to pass by, as I have not their works at hand to refer to. The reader may be able to judge of the fairness, or rather *unfairness*, with which Mr. Booth and Mr. Broaddus have treated them *all*, from a specimen or two which we expect to give.

The reader will bear in mind, that Mr. B.'s proposition which he wishes to sustain is, that "immersion, or dipping, is the only proper mode," or that "baptizo means to dip *only*."—Strictures, p. 15. And he brings these Pedobaptist witnesses into court to prove this. We shall see whether he allows them, in his hands, to tell the *whole truth* in the case. I hope he will not do as some people do, in quoting the words of Christ as a witness for *unconditioned perseverance*, viz., "*Of all whom thou hast given me, I have lost NONE*;"—so far, the witness seems to support the position; but suffer him to speak on,—"*BUT the son of perdition*." Ah, this puts quite another face upon the text; as I hope to do, upon the testimony of, at least, *some* of *these* witnesses. Attend to me patiently, gentle reader—I am, in part, pleading the cause of dead men, represented as having lived and died "*inconsistent*," and who are not here to

• speak for themselves, but whose record is on high. I shall begin with Dr. A. Clarke. Mr. B., in his *Strictures*, page 15, after quoting *part of a sentence* from Dr. Clarke's *Commentary* on Romans vi, 4, says, "I do think I have proved, beyond all question, that *baptizo* means to immerse, and nothing else." "It has but one meaning;—these learned men knew it, and their candour forced them to acknowledge it." Reader, does Dr. Clarke acknowledge it? Hear him fully on Romans vi, 4: "It is *probable* that the apostle here alludes to the mode of administering baptism by *immersion*; I say it is PROBABLE—but not *absolutely certain* that he does so, as *some* imagine; for in the next verse, our being incorporated into Christ by *baptism* is also denoted by our being *planted* or *grafted together in the likeness of his death*: and Noah's ark *floating* upon the water, and *sprinkled by the rain from heaven*, is a *figure* corresponding to *baptism*, 1 Peter iii, 20, 21; but neither of these gives us the same idea of the outward form as burying. We must be careful, therefore, not to lay too much stress on such a circumstance." Does this prove Mr. B.'s position? I think not. He has taken great liberties with this witness; first he *mutilates* the *sentence*,—then gives it as a *whole*, putting a *period* in the place of Dr. C.'s *comma*,—and then puts the words *baptize* and *immersion* in italics; and the word *probable*, which the doctor purposely *itali-cised* twice in the note, Mr. B. does not empha-

size at all. It is bad enough to take such liberties with *living men*.

Mr. Wesley is the next witness we shall call. Mr. B. has treated him with as little candour as he has the doctor. In his *Strictures*, p. 15, he attempts to quote Mr. W. on Romans vi, 4, and mutilates the sentence; puts a period where Mr. W. has none, and prefixes to the note these words, "*It seems the part of candour to confess,*" when Mr. W. has no such words in his note. It is a pity that Mr. B. should have lost sight of his own *candour* in attempting to find that quality in Mr. W.'s Notes.

Mr. Wesley's commentary on a parallel passage in Col. ii, 12, is often quoted by Baptist preachers, to prove that he favoured *immersion only*. I have heard them do this myself. Although that note is not in Mr. B.'s *printed sermon*, I will give it to the reader to disabuse his mind of any erroneous impression on that subject. This note, when made to speak in favour of immersion, is quoted thus: "The ancient manner of baptizing by immersion is manifestly alluded to here." This is only part of the sentence used by Mr. Wesley, and *one word* left out of that. The note, when fairly quoted, proves nothing for the Baptists. Mr. W.'s words are, as follows: "The ancient manner of baptizing by immersion is *as* manifestly alluded to here as the *other* manner of baptizing by sprinkling or pouring of water is. Heb. x, 22. But no stress is laid upon the *age* of the bap-

tized, or the manner of performing it, in one or the other place," &c. Candid reader, does either of these passages contain the evidence that Mr. Wesley acknowledges immersion as the *only mode*? "I speak as unto wise men."

Mr. B., Sermon, p. 30, quotes two cases from Mr. Wesley's Journal to prove that he "*preferred immersion*," neither of which proves any such thing. The first is the case of a child which he baptized at *eleven days old*, according to the "rule of the Church of England," by immersion; and as Mr. W. happened to mention that the child began to recover from the time of its baptism, Mr. B. infers that by mentioning that circumstance Mr. Wesley intended to *recommend immersion*. I infer, on the contrary, that he meant to recommend *infant baptism*.

The other case is the case of Mr. Parker's child, in Georgia, which Mr. W. refused to baptize because its mother refused to let it be dipped, assigning as his reason, that the rubric of his Church required it to be dipped, unless it were weak or unwell.—Wesley's Journal, Feb. and May, 1736. This was three years before Mr. Wesley formed any society; while he was a very young man, and was a priest in the Church of England. He, of course, as a conscientious man, felt himself bound to regard the rubric of his Church. He gives *this* as his reason, and utters no objection to the child being baptized by sprinkling or pouring, by another person. According to Mr. B.'s own

showing, the grand jury thought Mr. W. justifiable in view of the rubric.

Mr. W. could not be supposed to have understood the subject of baptism *then* as perfectly as he did when he wrote his treatise on that subject *more than twenty years afterward*. In that treatise he says, "And as there is no clear proof of dipping in Scripture, so there is very probable proof of the contrary. It is true, we read of being buried with Christ in baptism. But nothing can be inferred from such a figurative expression. Nay, if it held exactly, it would make as much for sprinkling as for plunging; since in burying, the body is not plunged through the substance of the earth, but rather earth is poured or sprinkled upon it."—Works, vol. vi, p. 13. And finally this witness says, "The *greatest scholars*, and most *proper judges in the matter*, testify that the original term translated baptize, means not dipping, but *washing* or *cleansing*." Does this prove Mr. B.'s assertion true or false? He says Mr. Wesley "*preferred immersion*, and he would have restored *immersion* if he could." I think the reader will see a very great want of fairness in the manner in which the gentleman has treated Mr. Wesley. As I am now on the testimony of Mr. W., it may not be amiss to remark that the attempt which Mr. B. makes, in his sermon, to prove that Mr. W. held *baptismal regeneration*, and held even worse views than Mr. A. Campbell, I think unworthy a serious notice.

His attempt to throw contempt on the Episcopalians, Presbyterians, Methodists, and others, by attributing to them the doctrine of *baptismal regeneration*, is one of those stratagems used to mislead the mind of the reader; a part of that finesse which is used for the purpose of proselytism—a tub to decoy the whale, until he can be brought within the reach of the ecclesiastical harpoon—an attempt to prove that he is right by proving that others are wrong.

The next witness I shall call upon in the list of Mr. B.'s witnesses is Professor Stuart. He produces the testimony of the professor to prove immersion as the exclusive mode. Sermon, p. 32. He quotes him thus: “Both of these words (*bapto* and *baptizo*) mean to *dip*, *plunge*, or *immerge* into any thing liquid.”

The professor says, (Stuart on the Mode of Baptism, pages 29 and 81,) “There is, then, no absolute certainty from usage that the word, (*baptizo*,) when applied to designate the *rite of baptism*, means, of course, to *immerge* or *plunge*. It may mean *washing*; possibly (but not probably) it may mean *copiously moistening* or bedewing; because words coming from the common root (*bap*) are applied in both these senses, as we have seen above.” “*No injunction is anywhere given in the New Testament respecting the manner in which this rite shall be performed.* If there be such a passage, let it be produced. This cannot be done. But it will doubtless be said, that ‘the *manner* of the rite is involved in the word itself, which is used to designate it,

and that therefore this is as much a matter of command as the rite itself.' To this I answer, that it would prove a great deal too much." Again Professor Stuart says, p. 98, "If you say, The classical use of the word abundantly justifies the construction I put upon it; my reply is, That classical usage can never be very certain in respect to a word in the New Testament. Who does not know that a multitude of Greek words here receive their colouring and particular meanings from the Hebrew, and not from the Greek classics?" The sentiment of the professor is confirmed by the practice of the apostle Paul, who well understood both the Hebrew and Greek; for in Heb. vi, 2, he speaks of the "doctrine of *baptisms*," and in ix, 10, of "divers *baptisms*;" in both of which places he doubtless applies the word to those ceremonial *washings* or *purifications* used among the Jews, which, he says in verse 13, "were performed by *sprinkling* the unclean." And we remark here, without fear of successful contradiction, that wherever an *administrator* and a *subject* are found under the Jewish regulations, or Old Testament arrangements, the one administering and the other receiving any of those "divers baptisms," the mode was *never by immersion*. It is true, the Jews washed or bathed *themselves* and their *clothes*; but these washings they performed naked, and in private, and never received them from the hands of an administrator. If the reader will refer to Num. xix, 17, 21, he will see the ceremony detailed to which the

apostle refers in Heb. ix, 13, and calls it *a baptism*; and he will see that the *hyssop was dipped* in running water, and *the person was sprinkled*. It is worthy of remark also, that among the ancient heathens, purification was often performed by sprinkling water upon the unclean with a branch of olive, or other tree. See the account in Potter's Greek Antiquities, p. 200; and an instance also in Virgil's *Æneid*, vi, 229.

The reader will judge from the testimony we have adduced from Professor Stuart, whether Mr. B. has quoted him fairly.

That the witness finds immersion practised in "*ancient times*" not by "*the first church*," as Mr. B. has it, Sermon, p. 32, is true, but he finds equal evidence, he says, for baptizing men and women naked, and that by dipping them three times, &c. He says, "Revolted as this custom was, yet it is as certain as testimony can make it." P. 75.

Now, candid reader, I leave you to judge how much reliance is to be placed on the mutilated testimonies from Pedobaptist writers adduced by Mr. B. You can judge of the balance from those I have examined. I will close this part of the subject with a quotation from that clear and conclusive writer Peter Edwards, who was himself for a number of years a Baptist preacher, and who discovered the weakness of the arguments of the Baptists, while reading Mr. Booth's book in *favour* of their views. He says, (speaking of Mr. Booth's eighty witnesses, to which Mr. Broadus refers,) "He quotes a number of

authors, who, as he says, understood the term 'baptize' to mean immersion, pouring, and sprinkling; and these quotations he calls concessions. Concessions of what? That the word meant immersion only? If so, he made them concede what they never did concede, and what they had no thought of conceding. It is a shame to abuse the living or the dead, and it is a bad cause that requires it; I doubt whether one of the eighty abused critics was on his side."—Edwards, pp. 159, 160.

We shall now proceed to notice the history of the ordinance, as we find it in the New Testament; and see whether the facts therein detailed favour our views, or the views of the Baptists. We shall first remark upon an allusion of the apostle Paul to a case of baptism of men, women, and children, which occurred in an early period of the history of the church; even before what Mr. Booth calls the *Ecclesiastico-Political Constitution* had any existence. The case is recorded in Exod. xiv, 19, 22, and is referred to by the apostle, 1 Cor. x, 2, "And were all *baptized* unto Moses, in the cloud and in the sea;" and yet Moses says, "They went into the midst of the sea upon *dry ground*." Here I put the apostle Paul against Mr. Broadus and Dr. Carson, as I promised to do. They say, "The Scriptures know nothing for baptism but immersion." The apostle being judge, here were six hundred thousand men, besides women and children, all baptized while they were on "*dry ground*," and all "*dry shod*."

The reader must judge between these gentlemen and the apostle. But I shall be told that they were baptized "in a figure," as they were surrounded. It is dangerous to be making figures to destroy the plain, obvious meaning of Scripture. And moreover, they appear not to have been surrounded, for there was dry land behind them to the shore, and dry land before them to the opposite shore; and the cloud as a pillar of fire between them and the Egyptians; so they only had water on their right and left, as two walls. However many "figures" there are in the passage, there is no figure of immersion or dipping in the case. The Holy Spirit has seen fit to give us the mode in which these people "were baptized unto Moses." In Psalm lxxvii, 16, 17, where the psalmist refers to God's having "led his people by the hand of Moses and Aaron," he has these remarkable words: "The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled. *The clouds poured out water.*" That the passage of Israel through the Red Sea is referred to here, no man of candour will doubt who reads the passage with attention. In answer to the question, How were they baptized in the sea? we remark, As the action of a natural agent, the wind was employed to make a passage for them; the extreme agitation of the waters by it would occasion a mist or spray; by this, as they passed along, they would be sprinkled; and this, I presume, is what the apostle means

when he says they were baptized in, or by the sea. But if our Baptist brethren be dissatisfied with this explanation, it is impossible to make the history bend to their views: the Israelites could not be dipped, plunged, or overwhelmed in the sea, if the statement be true that they went through it on *dry ground*. Here is another indisputable proof that baptism cannot mean immersion only.

The only immersion on that occasion was the overwhelming of the Egyptians in the deep, "who sank like lead in the mighty waters," and who were seen not again, until they floated up upon the shores of the Red Sea, as evidences of Jehovah's wrath.

But we shall be told that the baptism of Israel to Moses was "not Christian baptism." This is granted, and yet that does not invalidate the argument drawn from the case; because the greatest scholar, and best critic of all the apostles, St. Paul, *calls it baptism*. But Mr. B. says, "The Scriptures know nothing for baptism but immersion." There he is fairly at issue with the apostle Paul. I will not insult the reader's piety and good sense, by even intimating which of the witnesses is most entitled to credit.

Most of the evidence which our Baptist friends bring to support their mode of baptism is brought from what is said of John's baptizing in Jordan, at Enon; from the case of the eunuch, baptized by Philip; and from the passages in Rom. vi, 4, and Col. ii, 12, where

the apostle speaks of being buried with Christ by baptism, &c.

We might refuse, if we thought it necessary, all the evidence brought from John's baptism; as it is clear from the Scriptures, and especially from Acts xix, that "*John's baptism*" was essentially different from the "*Christian baptism*." Of this truth the celebrated Robert Hall, of the Baptist Church, was fully convinced; as the reader may see by a reference to his Works, vol. i, pp. 372, 376.

But as Baptist preachers and people *do not agree among themselves* with regard to John's baptism, and as we wish to allow them all the evidence they can with any fairness claim, we shall not avail ourselves of the advantage above alluded to.

It is said that John baptized "in Jordan," also "in the wilderness;"—"in Bethabara, beyond Jordan;"—and "in Enon near to Salem," &c. It is allowed on all hands, that the Greek particles, rendered *in, into, out of, &c.*, have such latitude of meaning, and are translated so variously, that nothing *certain* can be inferred in this controversy from their use. The first sense which Parkhurst, in his Greek Lexicon, gives to "*apo*," is *from*. "He came up *from* the water." And that sense is given it in this text: "Who hath warned you to flee *from* (not out of) the wrath of God." And "*eis*" has the sense of *to* or *unto*, in the following scriptures, viz., in Matt. xv, 24, "I am not sent but *unto* (not into) the lost sheep of the house of Israel."

Rom. x, 10, "With the heart, man believeth *unto* (not into) righteousness." Matt. iii, 11, "I indeed baptize you with water *unto* (not into) repentance." And Matt. xvii, 27, "Go thou *to* the sea (not into) and cast a hook," &c.

The preposition "en," rendered *in* Jordan, is in the New Testament one hundred and fifty times rendered *with*; and more than a hundred times rendered *at*. And the passage would be fairly rendered *AT* *Jordan*, or *WITH* the water of Jordan. And with regard to the eunuch, *they* went down *to* the water, and came up *FROM* the water, would be as correct a rendering as *into* and *out of*. So we see that the argument of the Baptists, drawn from the Greek particles, evaporates at once, and we are left to determine the mode of baptism from other evidence. Mr. B. seems to think, that to discuss these particles is a "small business," but concludes that the translators were "*honest*" in translating them, and that "in their primary signification they all favour immersion." This is a summary mode, such as we have on page 21 of his Sermon; where, although he rejects and ridicules "the testimony of the fathers," yet declares—"I am perfectly satisfied that the preponderance of that testimony is most decidedly in our favour." He thinks that John's being at Jordan and Enon is conclusive evidence that he baptized the people by *immersion*. Then I reply, that Ananias baptizing Saul of Tarsus in a private house, and Peter baptizing Cornelius and others in a private house, is conclusive evidence

that neither Saul nor Cornelius were *immersed*; for, reader, did you ever hear or know of a *Baptist preacher immersing people in a private house*? On the contrary, I have both heard and read of persons being baptized by pouring, at creeks and rivers.

It cannot be shown, we presume, that one of those who received John's baptism was in the water as much as ankle deep; as we shall now proceed to show. "The chief weight of many arguments is owing to our inattention to the differences of times, places, circumstances, manners, &c.; modernize, and lay the scene of John's ministry in this country, as most, I presume, do, and then examine your ideas, and see what truth there is in them. You provide him with a large church or meeting house, in a large town, or populous country place; he preaches, his congregation is affected, and at the close of the service they request him to baptize them; he marches at the head of them to a river for this purpose. You never see ministers going with either adults or infants to a river to sprinkle them, but you see ministers, who call themselves *Baptists*, going down into rivers to immerse people, and you conclude John the *Baptist* used immersion. John, however, did not live in a large town, but in the wilderness; he had neither church nor meeting house to hold the people who resorted to him; the scene of his ministry is the side of a river; he preached out of doors. Geographers inform us that the banks of the river Jordan abounded

with trees ; and as the climate was hot, he and his congregation would surely take their station under their shade, and enjoy the atmosphere, which would be cool, in consequence of its vicinity to the water. Now, suppose he used sprinkling, where, under these circumstances, could he so conveniently and agreeably perform it as in the river just at hand ?"—Isaacs on Baptism, p. 47.

"But why," it is asked, "did John take his station beside a river, or at Enon, where there was much water, if it were not for the convenience of baptizing ?" I answer—1st, Because it was a central situation. "Then went out to him Jerusalem and all Judea, and *all the region ROUND ABOUT JORDAN.*" As John did not itinerate much, it was important to select a situation for the exercise of his ministry at which it would be most convenient for the surrounding inhabitants to attend. 2d, When we look at the immense numbers who resorted from all parts to hear John, it would be absolutely necessary for him to take his station where there was "*much water,*" supposing but little was needed for baptism. "Then went out unto him *ALL* the land of Judea, and they of Jerusalem, and *ALL* the region round about Jordan," Mark v, 4 ; Matt. iii, 5. Make what deductions you will from these statements, you cannot make any common sense of the words, if you do not suppose the numbers to have been very great. They would not all come on foot ; water would be wanted for drink for the people, for

culinary purposes, for their various ablutions, and for their cattle. And as they flocked in vast numbers to John, many of them, no doubt, had to wait for days or weeks before the rite could be administered to them; and during all this time, in the heat of Palestine, great quantities of water would be necessary for the accommodation of the multitude. In our climate, although much cooler, we *always* select a place for CAMP MEETINGS, when such can be had, where there is "*much water*." And we sometimes appoint them near rivers, although we expect not more than five thousand persons to attend them; yet it is not our calculation to immerse one individual of the thousands that attend.

If the reader will consult 2 Chron. xxxii, 3, 4, he will see a case in point. When Sennacherib invaded *this very country* where John was preaching and baptizing, we read that "they stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come and find *much water*?" It was thought the Assyrian army would need much water; but no one ever suspected their king intended to baptize them in it. No, they wanted it for other purposes; and so did the thousands who attended the ministry of John, at Jordan and Enon.

The reader should bear in mind, that while Christ, and the twelve, and the seventy, were going about into the towns, villages, &c., John was *comparatively local* in his ministry, which

made the multitude greater, and required them to come a greater distance; and often to remain longer to accomplish the purpose of their visit. *THE PEOPLE CAME to John; Christ and his ministers WENT TO THE PEOPLE.* Again we say, it is utterly incredible that John could have *immersed* the vast multitudes that came to him, besides doing the preaching and answering the questions put to him, and (according to the practice of modern Baptists) receiving and judging of the experience of the candidates. I suppose they will not deny that they gave in an experience to John, especially as Mr. Benedict, in his History of the Baptists, calls John their "*ancient brother.*"

Robert Hall felt the weight of this objection to immersion; drawn from the *number* to be baptized. Hence he says, "It is by no means certain, however, that John was the only person who performed that ceremony; indeed, when we consider the *prodigious multitudes* that flocked to him, the 'inhabitants of Jerusalem, Judea, and all the region round about Jordan,' it seems *scarcely practicable*; he most probably employed coadjutors," &c.—Hall's Works, vol. i, p. 361.

Now I suppose, reader, that I have as good a right as Mr. Hall to find a solution to this difficulty. The Scriptures do not say *one word* about a *single coadjutor* employed by the Baptist. I account for his being able to baptize the "*prodigious multitudes,*" as Mr. H. calls them, on another principle, viz., he administered the ordinance by *sprinkling* or *pouring*. This was

Mr. Wesley's view of it. See his notes on Matt. iii, 6. "It seems," says he, "that they stood in ranks on the edge of the river, and John, passing along before them, cast water on their heads or faces, by which means he might baptize many thousands in a day."

It is not supposed that John exercised his ministry more than twelve or eighteen months, and yet, at a moderate calculation, he must have baptized one million of people; for Mr. B. supposes, Sermon, p. 35, that Jerusalem *alone* 'contained a million of people;' then take "Judea, and the region round about Jordan," &c., and allow that one half of the inhabitants received his baptism, which we think not unlikely; then we ask, during how many hours in the day could any man preach, and stand in the water, for the purpose of baptizing by immersion? We will admit, for the sake of argument, that he could endure this labour six hours each day, for eighteen months. And say that he baptized as expeditiously as the gentleman in Culpepper did, of whom Mr. B. speaks, Sermon, p. 35, "who baptized seventy-five persons very decently in twenty-five minutes;"—I say, suppose all this, and when he had accomplished his eighteen months' work, at the rate of one thousand and eighty each day, he would have given the ordinance to a little upward of half a million. What Mr. B. says about its taking "*no more time to baptize by immersion than by sprinkling*," Sermon, p. 35, utterly astonishes me. Can you think, gentle reader, that this

carries upon its face the appearance of *probability*? Again, John, as the son of a Jewish priest, would most likely use water in the way in which it was commonly used among the Jews, i. e., by *sprinkling*. And if it be said that "John's baptism was from heaven," I reply, So were the divers baptisms among the Jews. Heb. ix, 10, 13. And as the Jewish priests entered upon their work at thirty years of age, so did John. And using, like them, an application of water to the body, as an emblem of moral purity; it is left to any impartial judgment, whether he is most rationally supposed to have plunged men under the water, (a thing unpractised among them,) or whether he only sprinkled or poured water on them, *a rite divinely instituted, and every day familiarly practised in that church.*"—Towgood on Baptism, p. 104. And to the fact that John came as the harbinger of the Messiah, about to appear, for whom the Jews were all anxiously looking; so much so, that they inquired of him "if *he* were the Christ;"—I say, to this fact may be attributed the great and general influx of disciples to John. He applied sacramental water to them, and bid them repent, reform, and look for, and believe on the Messiah, just about to appear, who would apply the Holy Ghost to their souls, as he had applied the purifying element to their bodies; saying to all the people, "I indeed baptize you *with water*; he shall baptize you *with the Holy Ghost.*" Here is a clear intimation from John himself that the water was ap-

plied to the *subject*, and not the *subject* applied to the water.

What *John* calls being *baptized* with the *Holy Ghost*, Matt. iii, 11, *Christ* calls, being *baptized* with the *Holy Ghost*, Acts i, 5. And *Peter* calls it being *baptized* with the *Holy Ghost*, Acts ii, 16. And in Acts xi, 17, 33, it is said to be "POURED OUT" and "SHED FORTH." And in Acts x, 44, it is said, the *Holy Ghost* FELL ON THEM; and also in xi, 15, *Peter* says, IT FELL ON THEM. Now I suppose that the word *baptize*, in the mouth of *John the Baptist*, is equal to the word *baptize* in the mouth of *St. Peter*; and equal also to the same word in the mouth of *Jesus Christ*. Here I put, not a *lexicographer*, or an army of them, against Dr. Carson and Mr. Broaddus, but, what is of infinitely more weight, (for, however great the witness of men may be, "the witness of God is greater,") JOHN, PETER, and CHRIST, all against these gentlemen. I hope, reader, you will never become so learned as to declare that *pouring* is *no baptism*, when you have the authority of Christ himself for using the word in the sense of *pouring*, viz., "Ye shall be BAPTIZED with the HOLY GHOST, not many days hence." This is the prediction of Christ; and it had its fulfilment on the day of Pentecost, by the POURING OUT and SHEDDING FORTH of the Spirit upon the apostles. Now, candid reader, was there any thing like immersion here? And if John understood the language which he used when speaking of the baptism of the Spirit, and if the

sign is to agree with the *thing* signified, the *shadow* with the *substance*, how could John give water baptism by *immersion*, when he knew that Christ would POUR OUT, or SHED FORTH, the Spirit?

But Mr. B., Sermon, p. 39, thinks it very "absurd" to suppose that "the *manner* of the *immaterial* Spirit should be represented by the use that is made of a *material* element." How absurd—"strange enough is the argument" drawn from the *pouring out* of the Spirit. But, unfortunately for this gentleman, on the very next page he is guilty of this very *absurdity*. Hear him, in quoting Ezek. xxxvi, 25—"Then will I *sprinkle clean water* upon you," &c. He says, "The allusion is, unquestionably, to those divine influences by which men are cleansed from their moral defilement." "Divine influences," are they *immaterial*? or has Mr. B. found some mode of purifying men *without* the *immaterial Spirit*?—some "divine influences" that are not of the Spirit of God? He quotes the very text that is against him, and says, "God himself is to sprinkle clean water;" and this clean water to be applied by sprinkling represents the "divine influences," Mr. B. himself being judge. But then it is "absurd" to represent the "*immaterial Spirit*" by the "*material* element water." So God himself is represented here as guilty of this "absurdity." For if the question be asked, How will God cleanse them from their idols? the answer is, With "*clean water*." In what *manner* will he

apply the element? the answer is, "I will *sprinkle* clean water *upon* you." It is strange that men should thus talk, not only without book, but against the book of God. In such cases they demonstrate nothing but their own folly, or the weakness and hopelessness of their cause.

The baptism of the Spirit by "POURING," and "SHEDDING FORTH," and "FALLING UPON," &c., has always been very embarrassing to our Baptist friends. Mr. B., Sermon, p. 39, labours hard to evade the matter, by attempting to show that the disciples, on the day of Pentecost, were *immersed in the Spirit*. He asks, "Were they immersed in the Spirit, when the Spirit filled the room where they were sitting, or were they not? I am willing your common sense should decide." Here he will have it, that though the Spirit was "POURED," it was *poured* until the room was filled, so that they *were immersed in it*. It is strange that Christian men will persist in tying down the word *baptize* to one meaning only, and that at the expense of the word of God, and even of common sense. For that he has "erred in vision," or "stumbled in judgment," the reader can clearly see, by a reference to Acts ii. Not one word is said there about the *Spirit* "*filling the house*," nor of its "*overwhelming* the disciples." The language in Acts ii, 1, 2, is, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came A SOUND FROM HEAVEN as a rushing mighty

wind, *and it filled* all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." If it is said the house was filled, and they were therefore immersed, the questions may be asked, *With what* was the house filled? *With what* were they immersed? In English, it is expressed by the pronoun "IT,"—"it filled all the house;" the Greek has no pronoun. Well, what is the antecedent to "*it*?" I answer, the word "*sound*." The word in the Greek is "*echos*," an *echo*, a *reverberating sound*.

So it seems Mr. B. has only erred in vision, so far as to mistake *a sound*, an *echo*, for the *Spirit of God*. Is, then, a *reverberating sound*, surrounding the bodies of the apostles, and the SPIRIT OF GOD FALLING upon their hearts, the same thing? The reader can judge.

The *sound* filled the house, and—if you please, though it *sounds* rather odd—they were *immersed in the sound*. But this is not to be confounded with the *cloven tongues*, or the *Holy Spirit*, mentioned in the following verses "*They* were all FILLED with the HOLY GHOST." The SOUND filled *the PLACE*; the SPIRIT filled *the PERSONS*; the SOUND was *without them*; the SPIRIT was *within them*.

The old prophet did not commit such a blunder as to mistake the sound of wind for the voice of the Spirit. "And behold, the Lord passed by, and a great and strong wind rent the

mountains, and brake in pieces the rocks, before the Lord; but the Lord was not in the wind," 1 Kings xix, 11. As in this case, the *wind* came before the Lord spake to the prophet in "a still small voice;" so, on the day of Pentecost, the *rushing mighty wind* came first, and filled the house, then the Lord POURED OUT *upon* them the *Holy Ghost*.

But granting, for the sake of argument, that the Spirit is intended by the sound, the Baptist manner of administering the ordinance is not helped by it. For the sound, or Spirit, CAME DOWN, DESCENDING *upon them*. The baptismal element came upon the subjects. They did not descend into it. The element was active; the subjects were passive; which exactly corresponds with our mode. In the mode of Mr. B. this order is completely *reversed*. The view of Mr. Broadbuss, on this case, makes against a favourite notion of many of his Baptist brethren, viz., that the baptism promised by Christ, and given on the day of Pentecost, was restricted to the apostles as the *subjects*; and to the *extraordinary* or miraculous gifts conferred upon them; and not to the ordinary gift of the Holy Spirit, conferred upon all Christians. For if, as he says, "the *wind* was the *Spirit*," then all present were equally immersed with the apostles; and we learn from verse 15 of the preceding chapter, that "the number of the names together were about *a hundred and twenty*." "And when the day of Pentecost was fully come, they were ALL, with one accord, IN ONE

PLACE." "And suddenly there came a sound from heaven," &c. So that they ALL obtained the extraordinary influences of the Spirit. It is not admitted by those who refer the baptism of the Spirit to its extraordinary influences, that *any* received it, *except* the twelve apostles; yet Mr. B.'s interpretations of the matter give miraculous powers to them ALL, one hundred and twenty in number. Both *he* and *they* are wrong, for the *wind* was not the *Spirit*; and the baptism of the Holy Ghost is not confined to the apostles: for Joel said, "It shall be *poured out upon ALL FLESH*," verse 17; and Peter said, "The promise is *to all, as many as the Lord our God shall call*," verse 39. Reader, no man in his senses ever supposed that "all flesh,"—"all that the Lord should call" to be Christians,—were to receive the *extraordinary gifts* of the Holy Ghost. You see, then, with what propriety our Baptist friends attempt to turn into ridicule the practice of Pedobaptists praying for the *baptism of the Holy Ghost*.

In every case where the Spirit is spoken of as having been *given*, it is said to have been "SHED FORTH," or "POURED OUT," or "CAME ON THEM," or "FELL ON ALL THEM which heard the word." "On the Gentiles, also, was *POURED out the gift of the Holy Ghost*." Acts x, 44, 45. And in xi, 15, 16, Peter says, "And as I began to speak, the Holy Ghost *FELL ON THEM*, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed *BAPTIZED with WATER*; but ye shall be BAP-

TIZED *with the HOLY GHOST.*" There is no *wind*, or *sound*, said to have filled the house of Cornelius, when the Holy Ghost was *poured out upon* the Gentiles. This, notwithstanding, Peter calls a *baptism* of the Holy Ghost, by *pouring out* or *falling upon* them.

Query—Did Peter give them *water baptism by immersion*, in full view of the fact that God had just given them *spiritual baptism by pouring*? It is scarcely credible.

It is enough for me to be satisfied that I follow the example of him who baptizes with the Holy Ghost; *that I apply the water to men's bodies as he applies the Spirit to their souls.* Thus a spiritual baptism will be administered in the church to the end of time; and this ordinance will be given according to the Pedobaptist mode; for it is written, "I will *pour out my Spirit upon all flesh.*"—See Isaacs on Baptism, pp. 57, 58.

So much for Mr. B. and his "immersion in the Spirit." Again: Most of the cases of baptism recorded in the Acts furnish strong, not to say conclusive, evidence that they were not baptized by immersion, but in some other way.

I am aware that our Baptist friends have a wonderful facility at finding "*streams,*" "*baths,*" "*tanks,*" "*pools,*" "*HOGSHEADS,*" &c., Sermon, p. 35, whenever they read of a case of baptism. Unfortunately for their cause, however, they very often cannot agree among themselves concerning the *means* or *facilities* for giving the ordinance by immersion in the particular case.

Hence, when you ask, Where were the three thousand baptized on the day of Pentecost? each sets his *imagination* to work to find a baptizing place. Mr. B. says, Sermon, p. 38, "The city was watered by the brook Kidron, and the pools of Siloam and Bethesda, which would furnish an abundant supply of water." In the warm season the brook Kidron was generally dry, and travellers say that it is dry nine months in the year; and that those three thousand were baptized in warm weather is evident from the fact that the feast of Pentecost took place at the close of wheat harvest. This stream was always *inconsiderable*, except after heavy rains: and these made the stream muddy and unfit for bathing. Mr. B. says that the filth from the city did not *run up stream*, and therefore they might have gone above the city for the purpose of immersion. But the reader will recollect that this gentleman has said "Jerusalem contained a million of inhabitants;" and, according to Strabo, was about sixty furlongs, or about eight miles in length. Then, supposing the preaching to have taken place in the temple, as is most likely; and admitting that temple to have stood in the midst of the city; it would have been a journey of at least four miles to have gotten to Kidron above the city. Some of our Baptist friends, feeling the difficulty connected with the supposition that they were baptized in Kidron, (especially as the passage says *not one word* about their leaving the place of preaching in order to receive

the ordinance,) and their theory requiring them to find *some* means whereby to immerse the three thousand, have supposed that they were baptized in the "*brazen laver*," or in the vessels used by the Jews for purification, &c. The reader will recollect that these public and private bathing places were in the keeping of the enemies of Christ—those who had been his betrayers and murderers. It is not likely that *they* would allow Peter, and the other apostles, to use them for the baptizing of their converts. If there had been a probability that Peter wished to *drown* those who had received the doctrine of Christ's Messiahship, then, indeed, he might possibly have been permitted to use *their baths*. Moreover, the manner of purifying among the Jews must have been—*generally*, at least—by sprinkling or pouring, as we may learn from John ii, 6: "And there were set six *water pots of stone*, after the manner of the purifying of the Jews." We have no doubt there was water enough in Jerusalem to immerse ten thousand people, and we should believe they were baptized by that mode, if we had any evidence of it. But, in the *total absence* of all evidence, we cannot take the *suppositions* of our Baptist friends *for proof*.

Again, the cases of Cornelius and his family, Saul of Tarsus, and those that Paul met at Ephesus, Acts xix, and the jailer and his family at Philippi, were all cases where the ordinance was administered without so much as a "*bath*" or "*cistern*" being mentioned. But

the immersionists are always ready with the means to immerse; they find a "bathing tub" in the house of Cornelius, and a *tank*, or *cistern*, in the jail at Philippi, and a *bath* in the private house where Ananias found penitent Saul of Tarsus. I would just suggest, that if they were to apply the reasoning which they use with regard to "infant baptism" to these cases, it would ruin their own cause.

The baptism of Lydia and her family, and of the eunuch, are all the *Christian baptisms* that were performed *out of doors*, so far as we have any information. On the case of Lydia, Mr. B. Sermon, p. 37, makes a remark calculated to mislead the reader. "It is worthy of remark," says he, "that the sermon which produced her conversion was preached by the *river side*, and that she and her family were baptized before they went into her house. As they were at the river side, they could readily be *immersed*." And I say, as they were *near the water*, they could be *readily sprinkled*. If the reader will be at the pains to look at Acts xvi, 13-15, he will see plainly that Mr. B.'s remark is unfair, and makes an erroneous impression. The state of the case was simply this: Paul, Silas, Timothy, and Luke, in their travel, came to Philippi; they remained there "certain days;" and when the sabbath came, they walked "*out of the*" idolatrous city, and found a few women by the river side holding a prayer meeting. What, it may be asked, induced these women to go out there to worship? *Not to receive baptism,*

candid reader ; that, in all probability, was not in all their thoughts when they went to the river side. They were either Jews or proselytes, who were not suffered to worship the true God within the limits of the heathen city. And when the apostles went out, and, as by accident, fell in with these devout women, they "sat down and spake to them." And while Paul was speaking, "the Lord opened Lydia's heart." And he, pursuing the "apostolic pattern," gave the ordinance of baptism just where the word took effect. When the word took effect on the people *out of doors, they did not go into the house* to administer the ordinance ; and when it took effect *in the house, they did not go out of doors* to give the ordinance ! If Paul had been a preacher of the modern Baptist stamp, and had worked by *their* "pattern," he would not have given Lydia baptism until she had related a "Christian experience," such as should be considered "evangelical ;" and perhaps not until she had waited for weeks or months, to be certain that she was not deceived. Paul's practice in this case was just such as a Pedobaptist's would have been. They never go *from water* in order to baptize. And he baptized Lydia and her family *at the "river side," not in the river*, before they went into the house, or even into the city.

Reader, this presents a striking contrast with a case which occurred under the administration of a Baptist preacher, not fifty miles from where Mr. B. now lives. A candidate presented him-

self in the "church meeting," and related his "experience;" from which it appeared he had been *convicted several years before*, and *converted some twelve months, or more, prior to his offering himself for baptism*. The preacher was highly delighted with the delay; pronounced it an "apostolical experience,"—"the work not of a few days, but of years;" and admitted him to the ordinance. So *he* understood the "apostolic pattern." I leave it to the candour and common sense of the reader, whether the New Testament furnishes any such case as the above! Saul of Tarsus was baptized on the third day after his conviction, and that is the longest delay we read of. In justice to Mr. B., I must say, he is not the preacher referred to.

On the case of the jailer, Acts xvi, 23 to 40, Mr. B., Sermon, p. 37, has attempted a strange imposition upon the reader. He does indeed "correct the diction of the Spirit by that of the party," in the language of Mr. G. Campbell, as quoted by Mr. B. Putting certain words in capital letters, he makes an attempt to prove that the jailer and his family went out to a place where there was water sufficient to immerse them. I was more convinced from this part of Mr. B.'s sermon than from any other, that he considered his cause in danger. I request the reader to take up his Bible, the plain man's *lexicon*, and just look at the passage in the spirit of candour, and he will see, without the wisdom of Solomon, that this gentleman has attempted to make the passage speak a language

which Luke, the writer, never intended. He has put the words "*brought*" and "*out,*" and "*brought them into his house,*" in capitals, and says, "As to the facilities for obtaining water, the river Strymon, as geographers tell us, ran through the city, where water could be had, even if the jailer had no bathing cistern on his premises;" and then says, "I have shown that the jailer, and Paul, and Silas, went *out of the house* to administer baptism; and though they should have to go five miles to a river or bath, I will put them to that trouble, before I will consent that *baptizo* shall be deprived of the meaning which Professor Stuart says 'all lexicographers and critics of any note have assigned to it.'" Professor Stuart says just the contrary, as I have shown in another place. Mr. B. proceeds: "But the truth is, to a mind disposed to be governed by the plain, common sense meaning of the language of Scripture, there will be no difficulty in finding water for *immersion* within reach of the jailer's house, or indeed in his *house*, prepared for the purpose in a HOGS-HEAD, if it were not so fully stated that they were baptized while *out of the house.*" Baptist preachers heretofore (so far as I am informed) have never dreamed that they were baptized *out of the house*, but have invented a "*cistern*" or "*tank*" in the jail. This gentleman has struck out a new course—invented a new salvo for the case. He had just as well have put the words "*thrust them into,*" in verse 24, in capitals, to prove that Paul *dipped them into the*

"*Strymon*," as to have put "*brought* them out," and "*brought them into his house*," in capitals, to prove that they went out to a baptizing place. One would have been as near the truth as the other. And these are the men who stand up and tell the people they only need to look into the New Testament, without note or comment, to see "the law of baptism," and the practice of the apostles under that law. "The Bible," say they, "is the best book on baptism."

Most commentators give the *text first*, and *then* the explanation, but these *reverse* this order. They give the Baptist comment *first*, and *then* the sacred text. The comment is, "The word baptize means to *dip* or *immerse only*;" and then if you *meet with a text* like the one under consideration, where it is difficult to find water for immersion, then you must apply your comment on the word "*baptize*;" and have them plunged, *any how*, even if you *immerse them in a figure*, "or *immerse them in a wind or sound*," for the Spirit, or have them go to the river "*Strymon*," or even five miles at midnight; and if you cannot see that they were *really out of doors*, you can immerse them "in a HOGS-HEAD" of water, prepared for the purpose.

I will now give the reader a view of this case as it stands in the passage referred to above. In verse 23, we find that "the magistrates laid many stripes on Paul and Silas, and cast them into prison, charging the jailer to keep them safely." In verse 24, we find, "he having received such a charge, thrust them *into the inner*

prison, and made their feet fast in the stocks." I ask, Where are they now? You say they are in the *inner prison*, or dungeon. Very good. When God had shaken the jail with an earthquake, verse 26, and the doors flew open, "and every one's bands were loosed," the jailer awakening up, "called for a light, *sprang in*, and fell down before Paul and Silas," and brought them out, and said, Sirs, what must I do to be saved? Verses 29, 30. I ask, Where are they now? You say, Just where they were before they were put in the *inner prison*. That is true. Reader, you will take notice that the words "*brought them out*" occur before any thing is said either about *believing* or *baptism*, and before there was any preaching. And they said, verse 31, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." "And he took them *the same hour of the night*, and washed their stripes; and was baptized, he and all his, *straightway*." Verse 33. "And when he had brought them into his house, he set meat before them," &c. Verse 34. And the reader will find in verse 40, that "they went *out of the prison*, and entered into the house of Lydia."

Mr. B.'s version of the matter makes them come *out of the house* at midnight to preach the gospel, as well as to baptize; for the words, *brought them out*, are before his "speaking to them the word of the Lord," for they are not said to have been brought into *his house* until after the baptizing; he brought them in to give

them something to eat. As Mr. B. will have them *brought out* of the jail before the service took place, and as we have seen they were not in the jailer's apartment until after the baptism; then they must have exhibited the odd spectacle of persons *going out of a building* to preach *at midnight*. Unfortunately for Mr. B.'s theory, where the *bringing out* is spoken of, nobody is mentioned but *Paul, Silas, and the jailer*. Yet, when the baptizing is mentioned, "*he and ALL HIS*" are "*baptized straightway*." The true state of the case was *evidently* this: he brought them *out of the dungeon* into the *outer prison*, and asked, "What must I do to be saved?" The family, children, and domestics are assembled to hear the sermon, "and they spake unto him the word of the Lord, and to all that were in his *house*." Here the Greek word *oikia* is used, which signifies the household, the whole domestic establishment, according to Schrevelius's Lexicon. He interprets it by the Latin word *domus*, which Cole's Latin Dictionary interprets, a *house, family, household, &c.*

When the sermon was over, and the jailer had received baptism, with all his family, and had washed the stripes of the preachers, "he took them into *his house*, and set meat before them," &c. Now, I suppose, in this, as in all large cities, the jailer occupied a part of the same building with the prisoners. At least, he was *so near*, that in the midnight hour, when he awaked up, he saw "the prison doors open;" and when he drew out his sword to commit

suicide, Paul cried to him, "Do thyself no harm." And he "called for a light, and sprang in." I ask again, Where? Into the *inner prison*. The phraseology of the passage would leave the impression on the mind of an unbiassed reader that the jailer's family resided in *a part of the same building* with the prisoners. The Roman law made prison keepers answerable for the safe keeping of those committed to them: hence the precaution this man took to put the prisoners in the dungeon, and make "their feet fast in the stocks." And hence he was about to take his own life, "when he supposed the prisoners had fled." We find, from Acts xii, 18, 19, that the keepers of the prison who let Peter escape paid for it with their lives. And they were under the same civil jurisdiction or laws with the Philippian jailer. I am quite willing to leave it to the decision of the intelligent reader; in view of the law—in view of the fact of Peter's escape, and the death of those who suffered him to escape—in view of its being midnight, and in view of the passage saying *not one word* about their going *away* from the prison;—whether they went to the "river Strymon," or to any other place, for the *purpose of* immersion? So much for Mr. B.'s "BROUGHT THEM OUT." As it regards a *bath* or cistern *in the prison*, for the comfort and cleanliness of the prisoners, we would remark that such things are *not very common, even now*, after *all* the untiring efforts of such men as John Howard, the philanthropist, in behalf of prisoners; and they made no part

of the appendages of an ancient heathen prison. I think it will appear that the circumstances of this case of baptism are quite as *inflexible against immersion* as Mr. B. is disposed to think the Greek word βαπτίζω is *for it*. And if he had possessed candour enough to quote his *Schrevelius* on this word, as he did on the word παιδια when arguing against the "*infants*," Sermon, p. 13, we should have had a different account of it. It suited *his purpose* better to quote Dr. Carson, as *he* makes the word mean *immersion only*. And if, in the case *above referred to*, viz., παιδια, he had possessed the candour to quote the parallel passage in Luke xviii, 15, he would have found the word "βρεφα," the plural of βρεφος, used, which *Schrevelius* would inform him signifies "*infans*," an "*infant*," a "*babe*." He would thus have been saved from the ridiculous attitude of a Christian teacher attempting to explain away the words of the Holy Ghost, as used by St. Mark.

The case of the eunuch, found in Acts viii, 26 to 39, is considered by our opponents as conclusive evidence in favour of immersion. But when this matter is sifted a little, the evidence will not appear quite as conclusive as those have thought who have been taught all their life to consider nothing to be baptism that falls short of dipping or immersion. With regard to the prepositions used here, we have shown in another place that nothing can be gathered from their use in this controversy.

Mr. B. seems to concede that the eunuch's immersion cannot be proved from "*going into*" and "*coming out*" of the water. He says, *Strictures*, p. 17, and *Sermon*, p. 36, "You must not suppose that my argument is founded on going *into*, and coming *out of*, the water: for all this, I know, might be done without any *immersion*; here is the argument: Why should they go *into* the water, merely to *sprinkle*?" and asks, "Who ever said that going *into* the water means *immersion*? Did any intelligent man ever say so?" I reply that *many men have said so*; but as it regards *their intelligence*, we say nothing. In this case, as in most others, Mr. B. has to resort to his version of *baptizo*.

When we refer to the passage, we find that the eunuch was travelling through a country which was "*a desert*," and, consequently, the water they came to was not a considerable stream; as is probable, we think, from the fact that in that country even small streams made the places where they were found populous, as any person can see by a reference to the map. And, moreover, as the streams where John is said to have administered the ordinance are mentioned *by name*, it is probable that if this had been a watercourse, or stream, worthy a name, *its* name also would have been given. The language of the eunuch is, "See, here is water!"—an exclamation, as though he had unexpectedly discovered it. The reader may find, by a reference to the passage which he was reading at the time Philip fell in with him,

that it stands in intimate connection with, and is a *part of the same* prophecy, where Isaiah, lii, 15, speaks of Christ "*sprinkling many nations.*" And indeed there are but six verses between that passage and the text from which "Philip preached unto him Jesus." He, no doubt, gave him to understand that himself and others were acting under a commission to "disciple all nations, baptizing them," &c., and, of consequence, when he became willing to receive Christ, he offered himself for baptism. I can see, therefore, how he could readily understand the rite of initiation to be administered by sprinkling. For, whether the passage above quoted was explained by Philip as alluding to baptism *literally*, or to *the thing signified by it*, in either case the mode is by "*sprinkling*" many nations." So I conclude that he did not give him baptism by immersion, as a symbol of that spiritual washing that was to be effected by sprinkling. But perhaps an immersionist would like to suggest that the prophet refers to what Christ would *do himself*; and that, therefore, the prophecy cannot refer to the apostle's making "disciples of the nations by sprinkling." I reply, that it is very common in Scripture language for God to be represented as doing what he causes to be done. The reader can find a striking *case in point*, John iii, 22: "After these things came Jesus and his disciples into the land of Judea; and there *he tarried with them and baptized.*" Compare this with the first and second verses of the next chapter: "When,

therefore, the Lord knew how the Pharisees had 'heard that Jesus made and baptized more disciples than John.' Though *Jesus himself baptized not, but his disciples.*" Here is evidently as plain a declaration that "*Christ baptized,*" as the prophet has, "he shall sprinkle many nations," and yet we are informed subsequently that "*Jesus baptized not, but his disciples.*"

How natural, then, was it for the eunuch to ask for baptism, if Philip gave him an explanation of the prophecy, as referring to the ordinance of Christian baptism given by "sprinkling the nations." Whatever others may think, I am decidedly of the opinion that this is the genuine interpretation of the passage. And that the whole of the fifty-second and fifty-third chapters of Isaiah refer to what should take place under the gospel; "the sufferings of Christ, and the glory that should follow," in the setting up and establishment of the gospel kingdom; when the Messiah should "see his seed," "and the pleasure of the Lord should prosper in his hands," when "his doctrine" shall "come down" on the nations "as rain," under the preaching of his apostles and their successors, and when by *their hands* he should "*sprinkle many nations.*"

I conclude, from the above, that Philip and the eunuch came to a spring or run of water; that they both alighted, and going to the water, he received the ordinance, and afterward went on his way rejoicing. But Mr. B. asks, "Why

should they go *into* the water in order to *sprinkle*?" I reply, For aught that appears to the contrary, they were no more *in the water* than the sons of the prophets were "when they came εἰς* to Jordan to cut down wood," 2 Kings vi, 4; the same preposition is used in the case under consideration. I presume the sons of the prophets *hardly stood in the river to fell trees*.

The missionary, Mr. Wolf, found a sect of Christians in Mesopotamia who called themselves "the followers of John the Baptist," who baptized children at thirty days old, and who performed the rite by *sprinkling* water upon the child at the *edge of a river*. See his Journal, vol. ii, p. 311, as quoted by Watson. Mr. Wolf asks, "Why do they baptize in rivers?" Answer: "Because St. John the Baptist baptized in the river Jordan." "Thus we have in *modern times, river baptism without immersion*."

We next notice a favourite argument of our Baptist friends, drawn from *the supposed immersion* of Christ. "If nobody else ever was baptized by immersion," say they, "surely *the Master was*; and we are commanded to *take up our cross and follow him*." We are by no means convinced that Christ *was immersed*. And if it could be shown that he was, I have not been able to find in the New Testament the command to receive the same baptism that he received. I hold that the baptism of Jesus Christ was *very peculiar*; such as no other

* Εἰς τον πορδαιην. See version of the LXX.—ED.

person ever received. 1st. He being without sin, could neither repent nor promise amendment of life. 2d. Being the wisdom of God, he could be taught nothing. 3d. Being the Christ, he could not profess that he would believe in him that should come after him, *that is, in himself*. He therefore was baptized, 1st. To honour the office of his herald; 2d. That he might fulfil the righteousness of John's dispensation; and 3d. That by this *rite* he might be inducted into his public office, as the "prophet like to Moses;" as the High Priest over the house of God. The language of Robert Hall is, "He was inaugurated into his office at his baptism, till which period he remained in the obscurity of private life," &c. See Works, vol. i, p. 372.

At thirty years of age the priests were "washed with water," and "anointed with oil," Exod. xxix, 4, 7, and Lev. viii, 6, 10-12. So we find that Christ, at the age of thirty, was washed of John at Jordan, and "anointed with the Holy Ghost;" and John said, "I knew him not, but he that sent me to baptize said, Upon whomsoever thou shalt see the Spirit *descend* and *light upon* him, he it is *that* baptizeth with the Holy Ghost."

I suppose Mr. B. will hardly say that while Jesus stood upon the bank of Jordan the *Spirit immersed* him; (when the text says, "It *descended upon him like a dove*," John i, 32, 33;) as there is nothing said *here* about a *wind*, or *sound*, *filling all out of doors*. Those who talk

so much of "following Christ down to Jordan," and are perpetually troubling the weak, but sincere believer in Jesus, about being immersed in imitation of Christ's example, ought to recollect that he was CIRCUMCISED as well as BAPTIZED, and that after his baptism he fasted forty days and nights, and had a severe rencontre with the great adversary of God and man, before he entered upon the discharge of the functions of his high office. They should recollect also that he regularly kept the Jewish passover, and his disciples also kept it with him; he also washed their feet, and said to them, "Do to one another as I have done to you." Those who would receive the baptism which Christ received from John, (even if this were possible,) would need rebaptizing, in order to be initiated into the CHRISTIAN CHURCH; for we have the authority of St. Paul, Acts xix, and of that distinguished *Baptist preacher*, Robert Hall, of England, for saying that John's was not the *Christian baptism*. His words are, as quoted in the first part of this discussion, "*No rite celebrated at that time* (i. e., during John's ministry) *is entitled to a place among CHRISTIAN SACRAMENTS*, since they did not commence with the CHRISTIAN DISPENSATION."—Hall's Works, vol. i, p. 372. Now if our Baptist friends will insist that they must go to the water, and do as Jesus did, (i. e., receive John's baptism,) we cannot go with them, for we cannot consent to abandon our right to an interest in the *Christian dispensation*. Hear the words of our Master,

Luke vii, 28: "Among those that are born of women, there is not a greater prophet than John the Baptist; but *he that is least in the kingdom of God is greater than he.*" And Mr. Hall says, that "the phrase *kingdom of God* is *constantly used* to denote that state of things under the administration of the Messiah." See as above.

He, therefore, who would forsake the KINGDOM OF GOD, or CHRISTIAN CHURCH, and go back to John at Jordan, under the fanciful idea of following Christ, might, with *equal propriety*, have his male children circumcised at eight days old, and constantly keep the Jewish pass-over; for he could plead the *example of Christ* in honouring these institutions also.

But I shall be told that the Scriptures say, "And straightway coming up out of the water, he saw the heavens opened," Mark i, 10. It is said in Matt. iii, 16, "And Jesus, when he was baptized, *went up* straightway out of the water." In both these places the Greek word *απο* is used, the first sense of which, according to Parkhurst's Lexicon, is "FROM;" so we see that nothing can be fairly made out from his case to show that even the *manner* in which he received the ordinance was by plunging. His *coming up*, and *going up*, show nothing for immersion; because they imply *action*; whereas in immersion the subject is always *passive*.

We must now call the attention of the candid reader to the favourite argument of our differing brethren, drawn from a fanciful interpretation of Rom. vi, 4, "Therefore we are buried with

him by baptism into death," &c., and Col. ii, 12. Mr. B., Sermon, p. 10, seems to consider this allusion of the apostle as a most conclusive argument for the mode of baptism by immersion. He says, "I pause to admire the wisdom of the Most High, in putting it into the mind of his inspired servant to describe the ordinance of baptism by so familiar an allusion. Let the learned, my brethren, dispute about the meaning of Greek verbs and prepositions, you all understand what a *burial* is, and if Paul called baptism a *burial*, you will easily decide whether he meant *sprinkling*, *pouring*, or *immersion*." Query—Did any of Mr. B.'s hearers or readers ever witness a *burial where the body was dipped or plunged in the earth*? I dare say *they have witnessed many where the body had THE EARTH SPRINKLED OR POURED UPON IT*. It is easy for those who do not think much to be led away with the sound of a word; but I hope better things of you, intelligent reader.

There are several serious difficulties which lie against this fanciful argument for immersion: 1st. Although Mr. B. says St. Paul "*describes it by an allusion*," (rather a strange method of *description*, by the way, and that, too, in a matter where he says, "We may expect to find the word of God *very explicit* upon the subject," Sermon, p. 6,) yet in all the four gospels, in all that John the Baptist and Jesus Christ ever said with regard to baptism, there is not *one solitary* intimation that the ordinance had any reference to a *burial*; either to the burial and

resurrection of Christ, or any other. Again: in all the Acts of the Apostles, in all that they said, from time to time, on the subject of baptism, there is no such allusion; nor is there in the Epistles, except in the two passages above referred to. 2d. That St. Paul has reference to the *mode* of literal baptism in these passages is exceedingly doubtful; because no such idea was given him at his own baptism by Ananias, as that he was to "*arise and be baptized, to represent the burial and resurrection of Christ.*" On the contrary, he said, "Arise and be baptized, and WASH AWAY THY SINS, calling on the name of the Lord." He was taught, then, to consider BAPTISM AS REPRESENTING the WASHING *away of sins*, and not to consider it as representing a *grave*, the place of loathsomeness and corruption.

The fine idea that we hear so often advanced about the "*liquid grave*," the "*expressive rite*," the "*watery tomb*," &c., is a *modern invention*, and has no authority from the word of God. Who can see *any resemblance* between a man wading into a creek or river up to his waist or armpits, and another dipping the rest of his body under water, and the laying away of the body of Jesus in a sepulchre, above ground, hewn out of a solid rock, there to remain three days? JONAH'S *being three days and nights in the belly of the fish*, was the SIGN of the *burial and resurrection* of Christ; hence Jesus told the Jews, "There shall *no other sign* be given you but the sign of the prophet Jonah;" and yet our

Baptist friends will have it that baptism was, and is, the sign or representation of *Christ's burial and resurrection*.

But, reader, *their practice* is at war with their *theory*; for if, as they say, baptism does *really* represent the burial and resurrection of Christ, then they should not require persons to be baptized before they admit them to the Lord's supper; because in this they require them to *show forth the burial and resurrection of Christ* before they allow them to obey the command of Jesus, in showing forth his passion and death in the sacred supper. They thus reverse the order of those important facts, *and show the Lord's resurrection before his death*. I have to urge against this interpretation, 3d. That it proves too much; for if, "being buried," in the passage, alludes to the mode of baptism, then so does "being planted, or grafted, in the likeness of his death," allude to the mode of baptism; for the subject is the same in verses 5 and 6 as in verse 4. And "being crucified" also must refer to the mode. In the passage in Colossians, the "rising with him" spoken of is said to be "through the faith of the operation of God." We can see no good sense in which it can be said, *a man rises in baptism "through faith."*

If any thing in these passages can be shown to allude to the mode of baptism, then *partial immersion*, as "planting," or using the sign of the cross, has as much evidence in their favour as immersion. In conclusion, we are of opinion

that these passages refer to the spiritual baptism spoken of in the word of God, 1 Cor. xii, 13, "For by one *Spirit* are we all *baptized* into one body, whether we be Jews or Gentiles;" and we have seen that the "one Spirit" is administered, by *pouring, falling upon, &c.* The passage may be considered as referring to the mighty energies of the Spirit of God, whereby the believer is regenerated, "crucified with Christ," "planted in the likeness of his death;" and if *baptism literally* is referred to at all, it is only as the instrumental cause, the initiating rite, by which we enter the church, where by *profession* we are, and *in fact* ought to be, "dead indeed unto sin, but alive unto God through Jesus Christ." If our Baptist friends will insist still that the mode of baptism by immersion is referred to, and that the ordinance is intended to represent the *burial* and *resurrection* of Christ, I have two questions to ask: 1st. If the rite was intended to represent these two things, how did it come to pass that the disciples were so ignorant of the doctrine of Christ's resurrection up to the eve of his crucifixion, that "*they wondered what the rising from the dead should mean?*" 2d. If this ordinance has been instituted to represent the burial and resurrection of Christ, then we ask, Where is the Christian rite that is the emblem of moral purity? Christianity has but two sacraments—baptism and the Lord's supper; the first, emblematical of the "Spirit's" influences, and the second commemorative of the breaking of the

body, and the shedding of the blood, of the Son of God. BLOOD and WATER came forth from the pierced side of Jesus, emblematical of atonement and of purity. "*By water we are purified, and pardoned by his blood.*" "There are three that bear witness in earth; the Spirit, the water, and the blood; and these three agree in one," 1 John v, 8. I consider this text as referring to the *Spirit* of God, the *water* of baptism, and the *blood* of Jesus, all *agreeing in one mode of administration*; and that is *sprinkling or pouring*.

Mr. B. says, Sermon, p. 27, "Baptism does not necessarily include the idea of water at all. We might baptize with meal, with oil, with honey, with sand; the question is, What *action* constitutes baptism?" Query—Could a man be immersed in sand? Sand or meal might be *poured* or *sprinkled* on the subject, but the "*action*," as he calls it, could never be *dipping* or *plunging*. The word "baptizo," as it occurs in Mark vii, 4, 5, with regard to the washing of hands, cups, tables, &c., cannot be interpreted as signifying the action of dipping only: for though their hands and cups might have been dipped, yet surely they did not wash or baptize their "*brazen vessels*," and "*tables*," or "*couches*," *by immersion*.

¶ We now notice the argument from antiquity. Mr. B. thinks that the practice of the "*ancient church*" shows the "pattern" of baptism, and he quotes Mosheim and Robinson, Sermon, p. 41, to prove that the pattern was by *immersion*. That immersion was practised in the *second*

century, and for some time subsequent, we firmly believe. The Baptist argument on this point runs thus: "The Baptists practise immersion, and so did the ancient church; and, therefore, so did John the Baptist and the apostles." This to them is demonstration. But stop, reader, we must look a little at this argument. The primitive church, in this mode of arguing, is made the connecting link between the *New Testament times* and our own. Let us now try another argument. In the primitive church, the people were immersed naked, both men and women; therefore John and the apostles immersed people naked; therefore the Baptists *ought* to immerse people naked. Again: The primitive church gave milk and honey to the baptized, and used unction; so did John the Baptist and the apostles, so *ought* the Baptists. Again: The primitive church baptized infants, so did John and the apostles, so *ought* the Baptists. If our friends should object to my insisting on the argument being thus pushed to its consequences, I must contend, if the pattern is to be found in the second century, *they must not alter that pattern*: for Mr. B. says, Sermon, p. 6, "*Unless the plan laid down in the PATTERN is implicitly pursued, the thing required is not performed at all.*" I will prove by Mr. B.'s witness, (and he will tell the truth in this matter, no doubt, as he is a Baptist,) that the ancients gave the ordinance, the subjects being in a state of nudity. "The primitive Christians baptized naked. There is no ancient historical

fact better authenticated than this.”—Robinson’s History of Baptism, p. 85. Wall says, “The ancient Christians, when they were baptized by immersion, were all baptized naked; whether they were men, women, or children. They thought it better represented the putting off the old man, and also the nakedness of Christ on the cross. Moreover, as baptism is a washing, they judged that it should be the washing of *the body*, not of *the clothes*.”—Wall, chap. xv, part 2. *So they understood the pattern.* If it were necessary, we could produce an abundance of testimony to confirm this point. And I leave it to the intelligent reader to judge, whether they received *this pattern* “*in the mount*,” or whether it was the offspring of superstition. Religion, like the Saviour, is often placed between two thieves—**SUPERSTITION** on the right hand, and **ATHEISM** on the left. The one makes a puppet of her, sets her out in gaudy attire, and mars her native beauty; the other strips her naked of her vestments, and exposes her to the scorn and contempt of the world. But let these men esteem her as they list, she is nevertheless the fair daughter of the Almighty, the queen of heaven, and beauty of the whole earth. And it is known to all that read and think, that human nature has *always* been *prone to add to* the **SIMPLE CEREMONIES** of Christianity. **IMPOSING** ordinances are no proof of the genuineness of a religion, under the gospel, where “the true worshippers worship the Father in **SPIRIT** and in **TRUTH**.”

The Baptists very often are found vaunting about the uniformity of their views and practice; they will tell you that they have always rejected "infant baptism," and *always practised immersion*. If the reader will attend, I will give him a fact or two from a *Baptist writer* that will prove a small drawback upon these high pretensions. In Benedict's History of the Baptists, vol. i, pp. 150-152, it is said, "The American Mennonites *have adopted pouring, instead of immersion*, and it is probable that *many*, and I know not but *most*, of the European Mennonites have done the same." The reader will bear in mind that these Baptists have been a numerous sect, in the Netherlands, Upper Saxony, Prussia, Russia, Poland, France, &c., &c., and their leader, or founder, Menno, who died in 1561, asserted that "*dipping* was the *only baptism* acceptable to God." "The Dutch Baptists," says Benedict, "held to *dipping believers at first*; they still retain the subjects of the ordinance, but, by a surprising change, some, I know not how many, have departed from the apostolic mode." It is surely very surprising that so many Baptists should depart from the apostolic pattern, if *cold bathing* is as *convenient, pleasant, and healthy* as Mr. Broaddus seems to think it. Sermon, p. 40, and Strictures, p. 22, he says, "It often proves beneficial to health," &c. If it could be shown that *God has said*, All men who are to be baptized must be immersed, then there should be no demurring; and although Mr. B. has again and again begged

the question, without proving the position, we are still of the opinion that those Baptists who have given up immersion, and adopted pouring, have acted wisely.

We must now say a word on the question of the validity of the ordinance, as administered by those who have never been immersed. Nothing is more common than for our differing brethren to object, when *we* administer the rite by *immersion*. We do not consider it “the *most excellent way*,” but if any prefer that mode, and we cannot convince them that pouring is the better mode, we immerse them; and consider that we have given *as valid baptism* as Elder B. could give. I have sometimes asked our Baptist friends, if the validity of the ordinance rests upon the qualifications of the administrator, or otherwise; but I have not found them at all agreed in opinion on that point. If the reader will consult Benedict’s History of the Baptists, vol. i, p. 475, he will discover that the first Baptist church in this country was founded or planted by Roger Williams, in the year 1639, in Providence, Rhode Island. Mr. Benedict gives the following account of this matter: “Being settled in this place, which, from the kindness of God to them, they called PROVIDENCE, Mr. Williams, and those with him, considered the importance of gospel union, and were desirous of forming themselves into a church, but met with a considerable obstruction; they were convinced of the nature and design of believers’ baptism by immersion, but, from a variety of circumstances,

had hitherto been prevented from submission. To obtain a suitable administrator was a matter of consequence: at length, the candidates for communion nominated and appointed Mr. Ezekiel Holliman, a man of gifts and piety, to baptize Mr. Williams; and who, in return, baptized Mr. Holliman and the other ten." Here is the origin of the Baptists in these United States; and here was a church, that was no church at all, according to the opinion of many of the Baptists. Mr. Holliman did not pretend to be either a *minister* or a *baptized believer*, but he was appointed to *give believers' baptism* to Mr. Williams, and then Mr. W. gave believers' baptism to him and the other ten.

The intelligent reader may see with what consistency the Baptists attempt to invalidate the ordinance as administered by us, even when *immersion* is the *mode*. Although they may attempt to disguise it, yet there are several circumstances which go to show that *they consider the ordinance given by any but a Baptist preacher as being no baptism at all*.

1st. They will not admit any such to the Lord's table among them.

2d. If any such offer to join their church, they do not receive them unless they rebaptize them; and

3d. If a Methodist minister gives the ordinance by immersion, they generally hear of the murmurings of the Baptists: "You have no right to give it," say they; "*you don't believe in it*," &c. But here we have a Baptist church

without believers' baptism; and who knows how many of the present race of Baptist preachers descended from that *first church*?

Query—Are their ministrations more valid than Mr. Holliman's, if they happen to be *in this branch of the succession*, as he could give Mr. Williams nothing that he did not himself possess, and as he (Mr. W.) had received *no valid baptism*, he could give none to the rest?

This they supposed was the *pattern*, and they practised the "*laying on of hands*" in that church after baptism, as did many others in the early part of their history in this country. Now it was hardly *modest* in Mr. Benedict, in view of *this case, in his own church* to attempt to ridicule the practice of the Catholics in appointing *laymen* to administer baptism to children, or sick people, in cases of emergency.

I have not given this case with any design to invalidate the ordinance as practised by the Baptists; but to *let them and the public know*, that their boasting about the superiority of the ordinance as administered by them, and the idea they put forth about the *identity of their doings*, in a *literal conformity to all the CIRCUMSTANCES of a "POSITIVE INSTITUTE," are frivolous and vain*.

While they attempt to unchurch their neighbours, whose claim to piety is as good as their own, by representing them as the "*DISOBEDIENT CHILDREN*" of God, and saying in their confession of faith, chap. xxvii, p. 29, Alexandria edition, 1833, "*A visible, or gospel church, consists*

of those who have believed, been BAPTIZED BY IMMERSION, given themselves to the Lord, and to each other, as required in the divine word." They ought not to complain if their errors and bigotry, at least, are "handled without gloves."

We have shown, we think, in the course of this argument on the MODE of BAPTISM,—

1st. That "*no law of baptism*" can be found in the Greek word βαπτίζω, and that the opinion of Mr. B. and Dr. Carson, about its *meaning immersion only*, is contradicted by critics and lexicographers; by Professor Stuart, Mr. Wesley, and Dr. Clarke; and, what is of more weight still, by John the Baptist, by Jesus Christ, by St. Peter, and by St. Paul, one of the best scholars of his time. Does not the candid reader think that St. Paul understood Greek as well as the corrupt Greek Church? We have shown,

2d. That Mr. B. has miserably abused his PEDOBAPTIST witnesses; and that he has *more than insinuated* that King James, the bishops, and translators, formed a conspiracy against the truth, in giving the world the common version of the Scriptures, without translating the Greek word so as to mean *immersion only*. We have vindicated the translators, and shown that they followed the common custom pursued by Luther, the Latin and French translators, and also by Mr. George Campbell. And in this they followed the Spirit of God, shown in the case of the Lord's supper, where the Hebrew word "*pesach*" is retained by the inspired writers of

the New Testament in the Greek word *pascha*. We have shown,

3d. That if the meaning of *the word* used in a *positive institute* is to furnish the law and fix all the circumstances of its observances, then, in the observance of the sacrament of the Lord's supper, *we ought to eat a full meal*, for the word used in 1 Cor. xi, 20, to designate that ordinance, is *δεῖπνον*, *supper*, which, among the Greeks, the learned tell us, was the word used, not only for a *full meal*, but for the *principal meal*. Yet our Baptist brethren think they have taken the SACRAMENT OF THE SUPPER, *really and fully*, when they have taken *a little piece of bread*, and *have sipped* of wine. *Why cannot BAPTISM BE PERFORMED WITH A LITTLE WATER?* In this part of the argument I have shown also the futility of Mr. B.'s fanciful notion about *positive institutes*.

4th. That the divers baptisms among the Jews, appointed of God, were performed by "*sprinkling the unclean*," and that applying water for purification, where an *administrator* and a *subject* were found, *was never by immersion*.

5th. That it is highly improbable that John could have baptized, by *immersion*, the hundreds of thousands that came to his baptism, and that *the Jordan* and the "*much water*" were wanted for purposes other than dipping.

6th. That the baptism which took place in *private houses*, and in the *prison*, and in the *temple*, cannot be made, by any *fair dealing*, to favour immersion. And I am strengthened in

this view by what Mr. Benedict says about the Mennonites *learning to baptize by pouring*, "where they made proselytes *in prison*." Query—Where were the "*tanks*," "*baths*," and "HOGSHEADS" for immersion, which abounded so much in the days of the apostles? Had *modern prisons none of them*?

7th. We have shown that the BAPTISM of the SPIRIT was by "POURING," "FALLING UPON," &c., and that Mr. B., in order to evade this argument, has run into the egregious mistake of making "the rushing wind," and "sound," or echo, that filled the house, to be the Spirit of God, "overwhelming the disciples." And we have shown also, that when it came down upon Cornelius and his company, it was *shed forth*, without an accompanying wind or sound. And that on Christ it came descending "*like a dove*."

8th. We have shown also that, *in every case of baptism recorded in the New Testament*, the ordinance was given *without delay*, whether it were night or day; and that there is a *total absence* of evidence that *any person* ever moved or walked so much as ONE HUNDRED YARDS FROM THE PLACE OF PREACHING IN ORDER TO RECEIVE THE ORDINANCE OF BAPTISM. Let the reader compare this with what takes place in *modern times*. Who ever, in our day, hears of a baptism by immersion, without hearing also that Elder A. B. or G. *went from such a meeting house* to such a creek, run, or river, to administer baptism to C. D. or F. There is no such

thing in the New Testament. John was at *Jordan*, and *Enon*, and "in the WILDERNESS," but these were his places for preaching. And in the same chapel where he preached there he gave the ordinance.

9th. We have shown that nothing can be determined with certainty, from *Romans* and *Colossians*, with regard to the mode of baptism, from the allusion of the apostle to *burying*; as the text equally refers to "*planting*" and "*crucifixion*" as to "*burying*," and the text has a higher and more important allusion. And that a *burial* is never performed by *dipping* or *plunging*, but by *pouring* or *sprinkling* the dust upon the coffin. And that the Baptists greatly err when they make BAPTISM represent the BURIAL and RESURRECTION OF CHRIST, instead of the washing away of *moral impurity*, by the baptism of the Holy Ghost and fire. Thus, in order to support a THEORY, they WREST ONE of the CHRISTIAN SACRAMENTS from its proper place, and make it the representative of *that* to which the great LAWGIVER *never* appointed it. With all their clamour about "the liquid grave" and "the significant rite," *many of them* have yet to learn the nature and MEANING OF CHRISTIAN BAPTISM.

10th. We have shown that the idea of following Christ in John's baptism is more *specious* than *Scriptural*, as Christ's baptism was *peculiar*, and as John did not give Christian baptism to *his* followers, being the minister of an *inferior dispensation*.

11th. We have shown, that if the Baptists will insist on deriving the evidence of immersion from the ancient church in the second, third, and fourth centuries, and will attempt to prove thereby that immersion was the "apostolic pattern," then they must take the consequences, and believe that the apostles, the ministers of *a religion scrupulously modest*, baptized men and women "naked as Adam and Eve" before they fell, and that they used *salt, milk and honey, oil*, immersion *three times, white garments* for the baptized, &c., &c.; as this was the pattern of the ancient church, according to Wall, Robinson, and others. The practice of immersing people with their clothes on is a modern invention, about as far from the "pattern of the *ancient church*" as is our mode by pouring. For if baptism is a washing, as the ancients considered it, then we should consider it rather a novel, senseless thing to see a man attempting to wash his feet with his shoes and stockings on, or his hands with his gloves on. They built baptisteries, to be sure, and endeavoured to work by this pattern; but when they found that this *child of superstition* could not be maintained without scandalous occurrences taking place in them, (see Miller on Baptism, p. 105,) the true friends of religion laid aside the practice of baptism by immersion upon naked subjects, as the Mennonites have the practice of dipping altogether. And that the administration of the ordinance among our Baptist friends now is attended with serious

difficulties, is evident from the fact that we hear more said about "*taking up the cross*" IN BAPTISM than in taking up *all other crosses*; and we know that great *alarm* and *perturbation of spirit* often accompanies the administration, in the case of females especially, which renders devotional feelings out of the question, at least for the moment. We speak not from *theory*, but from the *undoubted testimony* of the *parties concerned*.

In conclusion, we remark, that as Christ, in applying water to the *feet* of his disciples, gave Peter to understand that this *partial application* of the water INDICATED AN INTEREST in the SAVIOUR, so we conclude that the application of water by POURING OR SPRINKLING it on the head, (a much more *vital* and *noble part* than the *feet*,) in the name of the FATHER, SON, and HOLY GHOST, answers all the purposes of the ordinance, and IS VALID CHRISTIAN BAPTISM.

A FURTHER APPEAL,

BY H. SLICER,

IN REPLY TO

THE TWENTY-ONE LETTERS ADDRESSED TO HIM BY
MR. BROADDUS.

“Speaking the TRUTH in love.”—*St. Paul.*

“TRUTH, like light, always travels in straight lines.”—*Lacon.*

CANDID reader! to you, and not to Mr. B., shall I address myself in the review of these letters. I have the consolation to know that, although the *advocate* of Pedobaptist views may be *weak*, the *cause* is *strong*, and rests not upon the talents or ingenuity of any man, however skilled in argument.

It would be as fair to infer the incorrectness of the views of Baptists from the evil practices and visionary theories of Muntzer and the German Anabaptists, as for Mr. B. to attempt so far to connect me with the Pedobaptist views as to infer *their weakness* and *unsoundness* from what he is pleased to consider my misrepresentations of *his arguments*. For the intelligent reader will perceive that the gentleman arrogates to *himself* and *his views*, not only *all the argument*, but *all the Scripture* authorities also. Hear him, page 13: “I do not blame you, sir, for not producing any argument in favour of your theory; for arguments there are none, in

the wide compass of creation, to prove that infants are proper subjects of gospel baptism." This is only one of many broad declarations, unsupported by proof, contained in his letters. The reader will perceive, from the above quotation, how little hope is to be entertained of making any impression upon men who claim to have in possession all the argument in "*the wide compass of creation*" on the subject of Christian baptism.

What I have written in the following pages is designed for those who have intelligence and candour sufficient, at least, to admit that they are not too wise to learn, or too knowing to be taught something more on the subject of this solemn and important ordinance; and who will weigh in the balances of impartial judgment what may be advanced, convinced that the cause of truth can never suffer by investigation.

Some of these letters I shall notice; others I shall barely allude to, as I have answered the points contained in them at length in the first "Appeal," and I cannot consent to waste either my own time, or the reader's, in repeating over those parts of my argument which Mr. B. has not seen fit to attempt to answer. It was my aim, in the first reply to him, to condense the matter as much as possible; this I shall still keep in view, convinced that *the strength* of an argument does not consist in the use of *many words*, but in "words fitly spoken."

Mr. Broadbush sets out by professing to have no other object in view "than to maintain the

purity of our Lord's institutions," and yet it is manifest, in his "note to the reader," and throughout his twenty-one letters, that the vindication of his *own reputation*, which he considered implicated, gave him more concern than any thing else involved in the controversy; and he has fallen upon the strange expedient of *proving himself innocent* of mutilating, by an attempt to *prove me guilty*; with how much success the candid reader will be able to discern.

In his first letter, page 5, he acknowledges that I had offered "to meet *any minister*, or layman, in the bounds of my district," and yet, although he was fairly included in the offer, he says "he had received no offer from me."

Then, fearing, I suppose, that his language was somewhat contradictory, he adds: "But I will be candid enough to acknowledge, that if you had formally challenged me to an ORAL discussion, I should have declined it, for several reasons." He then gives three reasons, which may have satisfied that gentleman's understanding and conscience, but the flimsy character of which, I doubt not, the discerning public will discover. I will here set down his reasons. He says: "In the first place, common fame had informed me that you were naturally of a temperament which must render a debate with you very disagreeable to a man of ordinary sensibility." I had previously learned, indeed, that the gentleman had given the above reason to some person or persons *privately*, but I could not fully credit it at the time. I thought, how-

ever, if *that was his private* reason, he would hardly so far forget himself as to put it in print ; thus publicly sinning against the law of “ that charity which covereth a multitude of sins ; ” “ *taking up a reproach* against his neighbour,” even though “ *common fame*” might have *laid it down* at his feet. “ *Common fame*” once said of HIM that was PURE and SPOTLESS, “ He hath a devil, and is mad, why hear ye him ? ” — “ He stirreth up the people ” — “ He speaketh blasphemies,” &c. It is enough for *the servant* that he fare as *his Lord*. As Mr. B. would have it understood that he is conversant with that book that gives “ *correction in righteousness*,” he will, perhaps, upon reflection, see his error ; and may, perchance, perceive that it is hardly *modest* to talk of the temperament of others, while his letters give such fearful evidence of a mixture of the *sanguine* and *choleric* in his own. If he will look at the “ *Course of Time*,” book viii, he may possibly learn a lesson from the Christian poet that will be of service to him in future. Of “ *common fame*,” Pollok says :

“ She was so infamous for lies,
That he, who of *her sayings*, on his creed,
The fewest enter’d, was deem’d wisest man.”

Secondly ; Mr. B. says, “ I doubted whether I should be able, amid the exciting circumstances of a public debate, to present my own views of the subject in a proper spirit.” So it seems he was afraid of *himself*, as well as of *me*. As he has *thus* referred to *himself*, I may

be permitted to close this point by saying, he thought, no doubt, a spark of my fire might possibly fall into his tinder-box, and that the effect might be disastrous to his own cause. "Prudence is the better part of valour;" and he that knows he carries a powder magazine about him does well to keep at a respectful distance from sparks. So much for his second reason.

Thirdly, he was afraid to trust the people with an *oral* argument, thinking they would not be able to judge of its strength. In this, at least, we should have been equal, as they could have judged of the argument from *his* lips, as well as from *mine*.

I regret the necessity of noticing these things, rather foreign from the merits of the controversy; as they may be deemed somewhat personal in their nature.

The attempt Mr. B. makes, in his first letter, to show that the passage in the nineteenth chapter of Acts does not furnish evidence that *John's baptism* differed from *Christian baptism* is truly a lame attempt. How changeable are the views of those who contend for immersion as the *exclusive mode*! The old *Anabaptists* used to quote this passage to sustain them in rebaptizing. But now Mr. B. seems to suspect that possibly they were not rebaptized at all. He says, "Many eminent men have very plausibly contended that Paul did not rebaptize them."

"Plausible" as their views are in his judg-

ment, he is not able to make up his mind yet to contradict the plain narrative of St. Luke, but supposes, without any shadow of evidence to support him, that there was some *defect* in the baptism which the twelve disciples at Ephesus had received, although John's baptism itself was not defective. He says, that "various reasons might be assigned for their being re-baptized, without, in the smallest degree, discrediting John's as Christian baptism." But the "*various reasons*" turn out to be *one only*, and that so meagre as to be unsupported by any evidence—merely a creation of Mr. B.'s own imagination! First, he has to suppose that those persons were baptized by some of John's *disciples*; secondly, that those disciples of John *had not heard* of the recent commission given to the disciples of Christ; and thirdly, that the twelve, at Ephesus, were baptized with a defective baptism, being taught to believe on a Saviour *yet to come*.

Now, candid reader, all this in Mr. B. is *perfectly gratuitous*, for there is not a word of it in the chapter. He might become a believer in *infant baptism*, if it would suit him, by a much smaller exercise of his guessing capacity. For instance, in the case of the children mentioned by Matthew, Mark, and Luke, who were taken in the Saviour's arms, if he would only be willing to *suppose one thing* instead of *three*, and say, "possibly" they were *baptized*, as well as blessed, then we should have him an advocate for infant baptism. The intelligent reader

will perceive how convenient a thing our opponents sometimes find *an inference* to be in helping them out of a difficulty.

On page 8, Mr. B. makes another effort to prove that "there never was a visible church of Christ in existence, until he came and made arrangements himself for discerning, by means of ordinances, between the righteous and the wicked." Here, gentle reader, is a new way of discerning "between the precious and the vile." "ORDINANCES!"—I suppose he means baptism and the Lord's supper!! Was there ever a case known, since the opening of the gospel dispensation, in which, by means of these ordinances, it was discerned that an individual was an unworthy member of the church of Christ? Did ever the *ordinances distinguish*, in the Baptist Church, between the righteous and the wicked? Mr. B. says in his Dialogue, page 117, that "Elder G. and all his churches have been excluded from the Baptist denomination, in consequence of *his immorality*." *Was this immorality discerned by means of ordinances?* On the same page he gives us the true mode of discerning, where he speaks of an influential "individual, *whose conduct has proved him to be an unworthy member of the church*." So, after all, it seems that the *Baptists* judge of people, *not by the "ordinances,"* but by "*their conduct*;" just as the apostles judged of Judas, Demas, Simon the sorcerer, and the incestuous Corinthian; and just as the priests and ministers did under the Jewish dispensation. Mr. B. says,

page 8, "No rules were prescribed, under the former dispensation, by which to separate the (wicked) from the privileges of those that were worthy." We will appeal from this statement "to the law and the testimony," Exod. xii, 15: "For whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel." Num. ix, 13: "But the man that is clean, &c., and forbeareth to keep the passover, even the *same soul shall be cut off from his people—that man shall bear his sin.*"

See Lev. xxiv, 10–23, and Deut. xxix, 21. These are a few of the many passages which go to show that the church, under the former dispensation, was not that promiscuous assembly of wicked and righteous persons, in the enjoyment of *equal privileges*, that Mr. B. seems to think it was; but that it was under a rigid discipline, "*separating the precious from the vile.*"

The Baptists suppose, because they have been baptized by immersion, that therefore they have a mark upon them by which they are distinguished from others; whereas no one could discern from the fact of their having been baptized once, or twenty times, that they were worthy members of the visible church of Christ. They might be "washed only to fouler stains," so that after all Mr. B. says about "*discerning by ordinances*" is a mere fancy of his own.

My argument for the *unity of the church* of the true God stands unshaken by any thing I

have yet seen from Mr. B. God never had but *one church*, and will never have less or more.

The illustration from Rom. xi, which I used to show the *unity of the church*, seems rather to have thrown Mr. B. into a difficulty. "By the root, sap, and fatness of the olive tree," he says, "no doubt the apostle intends the means of grace with which they (the Jewish nation) had so long been blessed. Such *only* as believed retained these blessings, and, by the new order of things which Christ had instituted, were united with Gentile believers in partaking of them. Here was *a visible church of Christ*."—Page 9. Now, observe, according to this representation, the visible church of Christ enjoys the "*means of grace*," which the Jewish nation formerly possessed. And the apostle, also, says, that when the Jews return from their unbelief, "they shall be grafted into *their own olive tree*." In this passage, Mr. B. fairly admits that the believing Jews remained in the possession of their privileges, and that the Gentiles were incorporated with them. And he says, I may call the Jewish establishment "a *typical church*, or a national church, but not a visible church of Jesus Christ." Reader, was not one of the privileges which they enjoyed (which he calls "means of grace") the right of dedicating their infant offspring to the true God, in an *initiatory rite*? Now, although Mr. B. acknowledges that the root and fatness still remain the same to those that believed, he will have it that the *believing parent* and the child are deprived of a

privilege which had been long enjoyed. And the *anomaly* is presented of a mother, a part of whose sons have been recognised as church members by circumcision, while those born to her, after her reception of the Messiah, are left, so far as any outward sign or rite is concerned, in as outcast a condition as the children of her heathen neighbours. And this, too, under a dispensation of increased light and *enlarged privileges !!!*

On page 13, Mr. B. attempts to render my argument ridiculous. After cutting the sentence in two, (the old trade,) putting a *period* where I had put a *comma*, so as to make it appear that the quotation was a whole sentence, and also leaving out a note of interrogation in the beginning of the paragraph, he says, "*Singular reasoning, truly!*"—did any man ever hear before of such an argument? Mr. B. had said, "We know that Esau and Ishmael, and others, descendants of Abraham, were rejected from the covenant of salvation by Jesus Christ,"—and I asked, How can he know this? when, according to his own showing, the covenant of salvation was not offered to them, and the only covenant of which they knew any thing was purely of a *temporal nature*. I still ask, Where is it written that they were excluded from the covenant of salvation?

The gentleman, after taking the liberties stated above with what I had said, complains exceedingly, on the same page, that I had attempted, in quoting him, to make him appear

ridiculous in the eyes of my readers ; and says, "This seems to be a favourite method with him," (me.) And after preparing the reader for a display of the very unfair manner in which I had treated him, he sets down two passages in parallel columns, and invites the reader to compare them. I have compared them again and again, without seeing that they differ at all *in the sense*. Thinking, perhaps, I might not be able myself to see so clearly in the matter as would a disinterested person, I requested ten or twelve intelligent gentlemen successively to compare them, to see *if they* could discover *any sense* in Mr. B.'s quotation that is not in mine. So far I have found no one who was sufficiently sharp sighted to see the difference that Mr. B. complains of. As for his complaint that the word *rights*, in the last sentence, is put instead of the word *rites*, as in his quotation, I have only to say, the *accidental* substitution of that word for the other *did not affect the controversy at all*. It was evidently an error of the compositor ; I gained nothing by it ; and all the harm done was to make tautology in the sentence, and give Mr. B. an opportunity to groan, without cause. Although I am satisfied that I have done the gentleman no wrong in quoting him, yet to gratify *him*, in the revised edition I have placed his own quotation at length, and I hope the compositor will, in the last sentence of the quotation, get the *right* word, "*rite*." So that the gentleman, if he should honour me with any further notice, will not have this

"*straw to catch at,*" in supporting his sinking cause, and vindicating his injured reputation.

In his remarks on my "*string of questions,*" as he calls them, page 15, he seems quite to have lost his temper. I suppose those interrogatories awoke his "*ordinary*" or *extraordinary* "*sensibility.*" He is at a loss, he says, what to attribute those questions to;—whether to "a want of common sense," or to wickedness, in "intentional misrepresentation." He will have it that either *my understanding* or *my heart* is defective. He hopes, however, I will "find some explanation that will relieve him." Now, candid reader, I have no means by which to learn what Mr. B.'s *meaning was*, except from the words which he used. If he cannot find means to make himself understood, that is not my fault, and I have no fears that the intelligent reader will understand his words in any other sense than the obvious one which I gave them. He has acknowledged that the statements made in *my quotation* "*are contradicted by the facts in the case.*" Then if the reader shall find that I have quoted him fairly, it will appear that he *himself has contradicted the facts* relative to the institution of circumcision in the family of Abraham. My appeal is to you.

I will here present the reader with a quotation from Mr. B.'s *Strictures*, page 4, which may throw some light on the views expressed by him in his Sermon, page 17: "*The Abrahamic dispensation secured TO ALL who were CIRCUMCISED, A PORTION IN THE EARTHLY*

CANAAN." Now, will that gentleman say that *this statement* is not contradicted by the facts? Ishmael, and Esau, and their seed, were circumcised, and the men of Abraham's house, three hundred and eighteen in number; and *did all, or any of them, have any portion in the EARTHLY CANAAN?* I answer, NO—and every man who is acquainted with his Bible, and has not "*a theory to support*" by *contradicting facts*, will answer, NO.

On page 15, in noticing my remarks relative to the new constitution of Virginia, which I had used by way of illustration, Mr. B., instead of giving the illustration as I had stated it, gives just enough of it to make a wrong impression and answer his own purposes. If he had given all my words in the case, the reader would have seen that I was perfectly correct. I refer the reader to the "Appeal" for the illustration as I used it. Why did not the gentleman see fit to give the illustration which I took from the common law? I suppose he thought it best to keep that out of the view of his readers, as he has most of my arguments.

As Mr. B. has quoted our Discipline on this subject, and says members of other churches have to undergo an examination, and takes upon himself to suppose that we would make the matter of baptism a point in the examination of the applicant, I will only say, if he had found it convenient to quote the next sentence, the reader would have seen the explanation of the one he did quote. Here it is: "No person

shall be admitted to the Lord's supper among us, who is *guilty of any practice* for which we would exclude a member of our church."

As Mr. B., page 19, has dragged in the subject of female communion, and has declared that "there is a 'Thus saith the Lord' for it in every passage of Scripture that speaks of the Lord's supper at all," it may not be amiss to examine this matter a little. In the first mention of the supper, Luke xxii, 14-20, it is said that Jesus "sat down, and the *twelve apostles* with him." Now, will the gentleman say that part of the apostles were FEMALES? He says, in *every passage* where the supper is mentioned there is a "Thus saith the Lord" for *female communion*. It happens that we have the names of the twelve who were at the institution of the Lord's supper, and there is no female name among them. But he says, "*disciples* met, and we know, without any inference about it, that the *females* met with them; because we learn that both men and women were made disciples by baptism." "You might as well contend that it is an 'inference' to say that the *males* met to break bread; *for they are no more specified than the females.*" Mr. B. surely presumes very much upon the *ignorance* or *credulity* of his readers, when he makes such sweeping declarations as the above. Does he suppose that they are so little *acquainted* with their Bibles—the book he so often calls the "poor man's lexicon"—that he expects to pass off on them such unsupported declarations? I refer the

reader to 1 Cor. xi, 28, 29, 33—"But let a MAN examine HIMSELF, and so let HIM eat of that bread, and drink of that cup. For HE that eateth and drinketh unworthily—to HIMSELF, &c. Wherefore, my BRETHREN, when ye come together to eat," &c. And yet, Mr. B. says, *males are no more specified than females*. Our Baptist writers, aware that the course of reasoning they pursue with regard to infants, denying them the rite of baptism, because they say there is no *precept* or *precedent* for baptizing children, would, if adopted, in the case of *females*, *exclude them from the Lord's table*, have attempted to furnish a "Thus saith the Lord." And they will not allow that there is any inference in the matter. They argue thus: Women were baptized as well as men—women and men constituted the churches—the churches partook of the Lord's supper—*therefore* women have a right to the Lord's table. But is not this an inference? This is no EXPRESS warrant. It is strange that those who reason thus for *women* should yet refuse *all inference* for the *infant children of women*.

As Mr. B., page 20, has concluded, without reason, that I had either *given up* the argument from *proselyte baptism*, or had not made up an opinion on that point, and expresses a hope that he will hear no more on the subject, I have introduced a short article in the enlarged Appeal on proselyte baptism, to which I beg leave to refer the reader. To what I have there said on the subject I here add a remark, and several

authorities. The baptism of proselytes is generally supposed to have taken its rise from the baptism of the Jews when passing through the Red Sea, to which the apostle refers, 1 Cor. x, 1, 2. As they, coming out from idolatrous Egypt, were "all baptized to Moses," the Jews considered, in all after ages, that those who renounced idolatry, and joined the church of the true God, should be baptized as well as circumcised. In proof of which, I refer to the quotations given below.

Calmet's Dictionary, article Proselyte: "The Jews require three things in a complete proselyte; *baptism*, circumcision, and sacrifice; but for women, only *baptism* and sacrifice."

Witsius, one of Mr. B.'s witnesses, says, "When a Gentile became a proselyte of righteousness, three ceremonies were used, viz., circumcision, *baptism*, and sacrifice."

Stackhouse, another of Mr. B.'s witnesses, says, "The custom of the Jews, *in all ages*, has been to receive their heathen proselytes by *baptism*, as well as by sacrifice and circumcision."

Dr. Wall, another of Mr. B.'s witnesses, says, "Whenever Gentiles were proselyted to the Jewish religion, they were initiated by circumcision, the offering of a sacrifice, and *baptism*. They were *all baptized*, males and females, adults and *infants*. This was their *constant practice*, from the time of Moses to that of our Saviour, and from that period to the present day."

Finally, I quote Dr. Adam Clarke, another of Mr. B.'s witnesses: "The apostles knew well that the Jews not only circumcised the children of proselytes, but also *baptized* them. The *children*, and even *infants*, of proselytes were baptized among the Jews. They were, in consequence, reputed clean, and partakers of the blessings of the covenant."

The apostles, being by birth and education Jews, would, therefore, in "discipling all nations," admit the children with the parents, unless forbidden so to do.

The astonishment expressed at John's baptizing did not arise from the fact that he practised baptism, but because he declared he was neither the Christ, nor Elias, nor that prophet, at the same time administering the rite of baptism;—that he should, while disclaiming the character of a minister, exercise the functions of one. See John i, 19–26.

The quibble of Mr. B., on page 20, about infants not being saved "by any thing pertaining to the gospel dispensation," is one among many instances which prove the non-committal character of his theological views. While he calls upon me to state frankly and plainly what our views are, he studiously avoids giving *his own* with regard to the condition of infants. He says, "We, or at least *I*, do not place their salvation upon any thing pertaining to the *Christian dispensation*."

On page 29, he says, with regard to infants, "I have not attempted to show (nor shall I)

how they are fitted for heaven ; but I am sure it is not through sanctification of the Spirit and belief of the truth." Here the reader will perceive, Mr. B. gives no opinion about the manner in which infants are saved. Does he believe at all in the salvation of *all* who die in infancy ? I do not ask this question because *he does not baptize infants*, but because he was once an advocate of a system of *partial grace* ; and although " he has changed his *manner* of preaching," I have not learned that he has avowed the " change of his *belief* in one single item."

Now, candid reader, I shall appeal to the Philadelphia Baptist Confession of Faith, page 45, for evidence that the Baptists formerly held the *regeneration of some infants, at least, by Christ through the Spirit*, and I suppose the Spirit " pertains to the gospel dispensation." The words of the Confession are—" Elect infants, dying in infancy, *are regenerated and saved by Christ through the Spirit*, who worketh when, and where, and how he pleases : so, also, are all elect persons, who are incapable of being outwardly called by the ministry of the word." The reader will observe, that they quote the words of Christ to adult Nicodemus, in proof of the position here stated—" Except a man be born again, he cannot see the kingdom of God ;"—" The wind bloweth where it listeth," &c. ;—" So is every one that is born of the Spirit." It seems, then, that those plain, honest people, *who were not afraid that the world should know what they held as doctrine*, considered

that infants were fitted for heaven through the operation of the Spirit. The Confession I quote from was put forth by the "elders and brethren, in London and the country," and adopted by the association which met at Philadelphia in 1742.

But perhaps I shall be told these views are not entertained *now* by the Virginia Baptists. And as Mr. Broaddus says, "The Baptists generally acknowledge no Confession of Faith but the New Testament," page 24, I may be referred to the New Testament to learn Baptist views. However, if the Baptists will publish "Declarations of Faith," I must be allowed to quote them as authority. In "A Declaration of Faith," published by the United Baptists of Virginia, (or several associations of them,) printed in Alexandria, 1833, they declare, page 14, "The creature being wholly passive therein, being dead in sins and trespasses, until, *being quickened and renewed by the Holy Spirit*, he is thereby enabled to answer this call, and embrace the grace conveyed in it," &c. So it seems, candid reader, that although Mr. B. will not state his views (if he has any) about the manner in which infants are saved, or fitted for heaven, that in the view of the Confessions of Faith quoted above, adults and infants are both "renewed or regenerated" *by the Holy Ghost*.

Mr. B. affects to believe that he has found out a wonderful difference between my views and Mr. Wesley's, on the subject of the condition of infants; and he seems so pleased with the discovery, that he drags it forward, for the

entertainment of his readers, in several different letters.. Let us look at it a little. On page 32 he says, "Allow me to quote what Mr. Wesley says, and also what you yourself say. 'Infants need to be washed from original sin.'—Wesley's Works, vol. ix, p. 159. 'Infants have innocence to recommend them.'—Slicer's Appeal, p. 46. Is not this a disagreement?" He adds: "But you even disagree with yourself on this point; for, although you recommend infants by their innocence, page 46, you say, page 66, infants need an application of the blood of Christ to *purify* or make them *holy*." Reader, can you suppose that Mr. B. *is so destitute of common understanding*, that he does not know the difference between *innocence* and *moral purity or holiness*? A teacher in the Baptist Church, and yet affecting not to know that innocence and the want of purity are compatible! I did say that infants had innocence to recommend them to baptism, and I explained it by stating they were in a state of justification. In proof of which I quoted Rom. v, 18, "The free gift hath passed upon all, to justification of life." I did say that infants needed the application of the blood of Jesus, through the eternal Spirit, to make them holy, and fit them for heaven; and I gave the same reason for it that Mr. Wesley did, viz., "Infants need to be washed from original sin." My words on page 66 are, "I suppose Mr. B. holds the doctrine of original sin, in opposition to Pelagius; if so, infants need an application of the blood of Christ to purify or make them

holy." Now you see, intelligent reader, that Mr. B. has taken my words out of their proper connection ; that he has brought a passage from page 66, and put it opposite a passage on page 46, that referred to another matter, in order to impose upon his readers an impression that I disagree with myself ; and, as though he thought he could convince sensible people by this kind of management, says, with an air of triumph, "So glaring are the contradictions into which this human device of baptizing infants can lead sensible men." Candid reader, do *you* see any disagreement between Mr. Wesley's views and mine ? Do *you* see that *my own views* are unequal ? "I speak as unto wise men."

I must now ask a question or two further, to show the management of this gentleman. Do any of Mr. B.'s members enjoy the blessing of justification ? I have no doubt many of them do. Being justified, are they *innocent*, or are they *guilty* ? Innocent, I suppose, for I have always been taught to believe that *justification* takes away the *guilt* of sin. This, too, I find to be the doctrine of the Philadelphia Confession above quoted, where they distinguish *justification* and *sanctification*, and speak of them under different heads. Well, then, those persons among Mr. B.'s members who are justified, i. e., delivered from guilt, are they *holy* in *heart also* ? If they are not, they need the sanctifying operations of the Holy Ghost. Does Mr. B. suppose that *children are guilty* ? He seems to be greatly troubled that I should contend for

their innocence. I supposed that the *veriest* novice in theology would be *able to distinguish* between *personal guilt*, arising from *actual sin* against God's law, and that *corruption of nature* which every child brings into the world with it, which both Mr. Wesley and myself have called "*original sin*," and which the Baptist Confession, page 32, calls "*original corruption, from which proceed all actual transgressions*." But in this, it seems, I am disappointed—Mr. B. cannot understand it. He says, page 30, "I acknowledge myself utterly unable to comprehend." "It will require some one better skilled in *mystification* than myself to untangle all this jumble of contradictions." He asks, "How those who are not guilty—in a state of justification—can need an application of the blood of Christ through the eternal Spirit, to purify them?" Page 29, he says also, "What do you mean, Mr. S.? *Innocence need purifying*? I am truly astonished at such views of the subject." I suppose he thought that if he cried out from astonishment, and especially if he could make an impression in the Methodist community that Mr. Wesley's views and mine were at variance, he might scare some timid soul into the water. Hear him, page 21: "Here is the author of the Methodist book of Discipline and one of its authorized expounders as far apart in their views of a gospel ordinance as guilt is from innocence!!! You need not wonder, sir; that, under these circumstances, those that have not skill sufficient to weld cold iron and hot together,

should, with the Bible (the 'poor man's Lexicon') to guide them, reject both your theory and Mr. Wesley's." It may be that, if Mr. B. had a creed, and should make it known to the world, and it should not be too "gloriously uncertain" to be understood, that some of his views might at least be as objectionable even to some of the Baptists as mine appear to be to him, especially as he has been *strongly suspected of heresy* by many of "the baptized." Query—Is this the reason why the gentleman says, page 23, "I HAVE NO CREED NOR CATECHISM FOR THEM TO LEARN?" Mr. Alexander Campbell *has no creed*, but he has found it convenient to make a translation of the New Testament to suit his views. Whenever an individual wishes to pull down the fences of *established doctrine* and *discipline*, he raises a hue and cry about creeds and confessions of faith, saying, "The Bible is my creed," "The Bible is my discipline;" and for what is all this, but to make *an impression upon the credulous* that *his views* are more in keeping with the Scriptures than those of others, in order that he may form a party, and set himself up as its oracle? thus giving an illustration of the words of the apostle, "Of your own selves shall men arise, speaking perverse things, *to draw away disciples after them,*" Acts xx, 30.

I here, candid reader, warn you against all leaders of parties, who emblazon upon their banners, "*No creed but the Bible.*" They

practise a kind of "*religious piracy*," and by "soft words" and "fair speeches" delude the simple.

In the early part of my ministry, I was brought in contact with some who had, *professedly*, no creed, and no discipline, but the New Testament. They thought *this creed* taught them to reject infant baptism; to hold immersion as the *exclusive mode*; to *deny* the doctrine of original sin, and also the *divinity of the Lord Jesus Christ*. How many other errors they held it was difficult to tell, *for their system, as the systems of all such, possessed a kind of* CHAMELEON CHARACTER. I hold the two following axioms to be undeniable: 1st. Men who are intelligent will have a well-digested system of religious views; and 2d. That men who have moral honesty will not hesitate to publish those views to the world. A non-committal course on Christian doctrine is as unworthy a high-minded, honourable man, as it is unbecoming the frankness that ought always to mark the course of a religious teacher. If a man *be* in the ministry, and *his mind is unsettled*, let him *retire* until he has *satisfied himself what is truth, and what is error*. Let him not stand up before intelligent men, and, reading a few paragraphs from a religious newspaper, say, "My friends, these contain *my present views* of Christian doctrine. I say *my present views*—I do not say that they will be my views twelve months hence, or one month from now, but they con-

tain *my present views.*" The nineteenth century is not the age to be making, every month, discoveries in Christian doctrine.

What did Mr. B. expect to gain, by quoting against infants, page 30, the words of St. Peter, Acts xv, 9? In the first place, he quotes the text wrong. His words are, "Peter says, 'God purifies the heart by faith.'" Peter's words are, "And put no difference between us and them, purifying *their hearts* by faith." Peter's words refer to particular individuals, "*their hearts.*" They were adult Gentile converts, as the reader may see by referring to the passage. Peter puts adult converts in the premises, and Mr. B. puts children in the conclusion. This is a favourite method of some Baptists. Suppose Peter does say their hearts were purified by faith, does that prove the heart cannot be purified without faith? St. Paul says, Heb. ix, 14, "That the conscience is purged by the blood of Christ." And in Titus iii, 5, he says, God saved us "by the washing of regeneration, *and renewing of the Holy Ghost.*" I wonder, candid reader, if Mr. B. was aware of the dilemma into which quoting Peter's words as being against our children would bring him? Either their hearts can be purified *without faith*,—*they need no purification*,—or they *cannot go to heaven*. If they are born fit for heaven in Mr. B.'s view, then he is a Pelagian, and holds infant purity. But, on the other hand, if they are born unclean, unfit for heaven, and *cannot be purified without faith*, and are incapable of believing, then, unless

less in their impurity they can go to a holy heaven, they must, of necessity, be lost. Such are the consequences which follow from *this gentleman's method* of quoting Scripture against infants.

The Scriptures say expressly that John the Baptist "*did no miracle.*" Yet Mr. B., page 29, will have it that his being "filled with the Holy Ghost" was "altogether '*a miraculous influence,*' and suggests nothing to us on the subject of the salvation of infants." John's "*miraculous influence,*" then, lay dormant all his life, for "*he did no miracle.*"

On page 28, Mr. B. says, with regard to the children that were brought to Christ, and taken in his arms, "I did not affirm that there never were any unconscious infants brought to Jesus; I only expressed a *doubt* on the subject: and I still have too much *doubt* on the subject to admit of my regulating a gospel ordinance by it." It may be, if this gentleman should write once or twice more, that he will become a *believer at least in the infancy* of those children, for he seems to be getting rid of his doubts; and as doubts leave him, I suppose faith will take possession of his mind. In the Sermon, page 13, he says, "I am led to *doubt exceedingly.*" I think he is a little ashamed of that now, for in quoting himself, he says, "*I expressed a doubt,*" and "I still have *too much doubt,*" &c. And he says, "he hopes I will *see the difference* between affirming that '*there never were,*' and doubting '*whether there ever were.*'" And adds, "If you can see the difference, you may decide

who ought to ‘*blush*’ in this case.” I suppose there is about as much difference between the man who has “*exceeding doubts*” about the truth of God’s word, and he that “affirms” that the word is not true, as there is between a *well-grown boy* and a *man*. They are both of the same family, only one is a little larger than the other. He that “*exceedingly doubts*” God’s word, and he that denies its truth, are both “of the *family of unbelief*.” Reader, *do you see the difference?*

Although I had called the attention of the reader to the parallel passage in Luke xviii, 15, where it is said, “*They brought unto him also INFANTS,*” and had hinted at the unfairness of Mr. B. in quoting the passage from Matthew and Mark, and bringing his “lexicon” to explain *παιδια* in those passages, while he omitted to quote Luke, where the word *βρεφην* is used instead of *παιδια*, yet in his “Letters” he plays the same game. Although Luke, the *physician*, wrote after Matthew and Mark, and was, possibly, the most learned of the three, and whose mention of the case may be presumed to give the fair explanation of the passage in Matthew and Mark, yet Mr. B. does not refer to Luke at all: because he knew that the sense of *βρεφην* could not, by any possible construction, be explained away. He knew that Schrevelius, to whom he referred for the meaning of the original word in Mark, interprets the word in Luke to mean, “A VERY LITTLE CHILD.” And if he had consulted “Donnegan’s Lexicon” on

the word, he would have found that it signifies "A NEW-BORN BABE," and not "*boy, child, youth, servant,*" &c., as Mr. B. defines the word in Mark to mean. This inflexible word in Luke could not be twisted so as to make against infants, therefore he passed it over in solemn silence!

What he says, page 29, about children being the "model for adults," and doves, and sheep, and serpents being models also, is far-fetched, and perfectly ridiculous. When Mr. B. furnishes a passage from God's word, where it is said that Christ took sheep, or doves, or serpents "*into his arms*" "and blessed them," and said, "*Of such is the kingdom of God,*" and, "*Suffer them to come to me, and forbid them not,*" then, and not till then, will there appear to be some sense in what he calls "a syllogism." I know it is often the case that men get into the "visible church" on earth who have more of the "*wisdom of the serpent*" than the "*harmlessness of the dove,*" but *Christ has never said of them, "Of such is the kingdom of heaven."*

After reading Elder Dagg's exposition of 1 Cor. vii, 14, as given by Mr. B. in his seventh letter, I am more fully persuaded of the correctness of the view I had given of the passage in my former argument, to which I beg leave to refer the reader. It would have been better if Mr. B. could have given his readers *one text of Scripture, only, against my view* of the passage, than to have given all the Greek and English of Mr. Dagg's exposition. I quoted *several,*

and referred to NINE other texts in support of my views.

On page 35, Mr. B. attempts to furnish a salvo for the contradiction I had pointed out between his Sermon and the Strictures. And he asks, "*Are not infants unbelievers?*" "Surely you will not deny this; and yet they are not *guilty of the sin of unbelief*, for they are not required to believe." ("All I mean by denominating them *unbelievers* is, that they are *not believers*, neither is it possible they could be. Where now is the discrepancy?" Well, then, *it is not possible* that children should *believe*. And yet he will have it that *they are unbelievers*. Mr. B. is the first man, whose productions I have ever read, who could so far forget or expose himself as even to ask, "*Are not infants unbelievers?*" A new kind of unbelievers truly!! Suppose, candid reader, I apply a little of Mr. B.'s logic to this case, in order to show *more fully its absurdity*. You will observe, after all his vaunting about his acquaintance with the Scriptures, and referring me to them to learn Baptist "customs," (page 24,) he is exceedingly careful not to give us much Scripture in support of his views. I think the reader will find that my argument in the "Appeal" is supported by at least *two texts* of Scripture for *every one* furnished by him, either in his Sermon or Letters. This by the way, however. But to the point, "*Are not children unbelievers?*" Where is the text? "*Surely you will not deny this?*" No, I will not, if God's word says so. I will not even "*doubt*

it," if the Bible declares it. Where is the text? It is not to be found. Then I shall surely deny it, for I cannot take it upon Mr. B.'s mere assertion, when he is in the habit of making sweeping declarations and dogmatical assertions, unsupported by proof. But the gentleman *means* that "they are UNBELIEVERS, *because they are not* BELIEVERS." Wo to the children if his *assertions are correct*, and his *logic sound*. In John iii, 36, it is said, "He that BELIEVETH NOT the Son shall not see life; but *the wrath of God abideth on him*." The commission says, "He that BELIEVETH NOT *shall be damned*." And in Rev. xxi, 8, "The UNBELIEVING are classed with *murderers and idolaters*," and "*shall have their part in the lake burning with fire and brimstone*." Now for Mr. B.'s logic. "The commission excludes *all unbelievers*, whether *unconscious infants* or *unbelieving adults*." Then if their NOT BELIEVING constitutes them UNBELIEVERS, look at the fearful condition in which they are placed by the texts above quoted. "*They shall not see life*," and be with the vilest characters "*in the lake of fire*." This is the issue to which Mr. B.'s question, "*Are not infants unbelievers?*" leads to. *The Scriptures nowhere* attribute FAITH OR UNBELIEF to infants. Because *they each* and *equally* require the *voluntary exercise* of the *mind* and *heart* with regard to what God has spoken, of which infants are incapable. And no man who understands the force of language will ask such preposterous and silly questions, unless he is closely

wedded to a system which he calculates to help thereby.

Mr. B., page 36, attempts to make out that I have misconstrued his quotation from Dr. Hill. The reader can see, by referring to my argument, that I have quoted Mr. B. correctly, (if he has not quoted the doctor correctly that is his look out,) and have given the words their obvious meaning. Mr. B. represents Dr. Hill as saying, "The writings of the fathers have been so long in the keeping of the corrupt Church of Rome, and have been so altered by pious frauds, &c., that our confidence in them must be greatly weakened indeed." And I asked if the infidel might not urge the same reason against his receiving the New Testament scriptures, as they, too, were long in the keeping of the Church of Rome? Mr. B. calls this "an attempt to expose him and Dr. Hill to the wit of infidels." If he has *exposed himself*, that is his *misfortune, not my fault*.

His attempt to destroy the *credibility* of Origen as a witness, by recounting some of his errors, is truly pitiful. What, I ask, had Origen's "*visionary views*" to do with his testimony concerning a *plain matter of fact*, viz., "*Infants by the usage of the church are baptized?*" His *visionary views* had just as much to do with his *testimony* in this case, as would the "*visionary views*" of Stork, of the German Anabaptists, if he had given testimony in court, or to the world, that John Boccold, the leader of the sect, held polygamy, and *had, at one time, fourteen wives*.

See Ross's History of All Religions, and Robinson's Charles V., vol. ii, p. 301. I suppose in neither case ought the testimony to be rendered invalid by the visionary views of the witness in some other matters.

I am entirely satisfied with the collateral testimony for infant baptism given from the writings of the fathers in the *former* argument, and shall not repeat them here, nor add to the number of the witnesses, as I conceive *for the candid they are quite sufficient, and others would not be convinced by a cloud of witnesses.* It was to the interest of Demetrius and his silversmiths, when "*their craft was in danger,*" to cry out, "Great is Diana of the Ephesians;" this was more easily done than either *to prove* the claims of Diana, *or to disprove* the preaching of St. Paul.

I had shown that Mr. B. and Mr. Judson differed *only about four hundred years* in fixing the *origin* of infant baptism: Mr. B., page 39, complains that "I have done him great injustice" in this case. He seems, candid reader, to have been so much hurt, that he does little beside complain of injustice done him. He not only disagreed with Mr. Judson, but now, in the very paragraph in which *he* complains, *he contradicts himself*, as I shall here show. He says first, "The practice of *baptizing infants* grew out of an opinion very early entertained by the Church of Rome, that no unbaptized person could inherit the kingdom of heaven." Then he says, "For although the *baptism of infants* was *invented as early as the close of the second century,*

the *sprinkling* of infants was not regularly introduced until 753," &c. Now, reader, will he say that the Church of Rome existed at the close of the second century? * If he will continue to display his want of acquaintance with church history, or to *say* and *unsay* in the same paragraph, that is not my fault. I shall show the reader, before I have done with his Letters, that there are some *other* things that need a salvo.

What I said of the Waldenses being Pedobaptists, and the proof I adduced, has not been set aside by what Mr. B. has adduced from Mr. Jones and Mosheim. I cannot believe that Mr. B. himself thought the evidence in point; for, immediately after adducing his testimony, he says, "Still I do not build upon this my views of the kingdom of Christ. No: I have a better manual." Then he refers to the "word of his king," and to the "commission," "He that believeth and is baptized." He says, "This puts an end to the controversy, in my mind." This, after all, is the only argument the Baptists have against infant baptism.

Mr. B., page 41, drags in the subject of ordination, and asks, with a haughty air, "What right had Mr. Wesley to ordain bishops and priests?" and introduces Dr. Cook's book, as though *he believed* the doctor's views. Now, reader, when Mr. B. and myself are done with

* By "the Church of Rome" we understand the author not to refer to *the church at Rome*, as it existed in apostolic times, but the Roman hierarchy as it has existed for several centuries under the reign of the popes.—ED.

the subject of baptism, if he prefers a controversy with me on ordination and succession, then I shall think it the most proper time to answer his question relative to Mr. Wesley. Until then, I refer him on that subject to Bishop Emory's "Defence of our Fathers," and to D. Isaacs on "Ecclesiastical Claims."

On page 42 we have another instance of the gentleman's complaining *without cause*. Instead of quoting my language in the case, he makes a desperate *effort to excite public sympathy in his favour*. He says, "I am truly sorry to find that you are willing to sustain your cause by an attack upon my motives." "You represent me (page 76) as being 'prepared to make a sacrifice of all historical evidence upon the altar of a prejudice that is both deaf and blind,' &c. I represented *no such thing*. I did not say a word about *his sacrificing at any altar*. I did not mention *his name* or allude to *him* in the sentence, the latter part of which only he quotes. And, *if he had sneered* at the conduct and feelings of mothers, who wished to have their children baptized before they died, was it not much worse in him to *sneer*, than for me to *allude* to his having done it? If he *had not done it*, why did he not deny it, instead of giving his readers a display about "the talents and dignity of a presiding elder," about "Goliath and David," and "policy," and "common politeness," &c.?

Now, candid reader, I never supposed the important and responsible office which I held,

when I answered Mr. B., gave me any increase of talents or dignity. If it did, however, as he intimates, as my term of service, according to our economy, has now expired, he will have the consolation to know that he contends with one in a different capacity, only an elder, like himself. It is possible Mr. B. may be able to teach me "*policy*," as I do not profess to be *an adept in craftiness*. I suppose the intelligent reader of his Letters will conclude that if I *should need* lessons in "*common politeness*," it will be necessary for *me* to seek some other teacher.

Mr. B. *invited me to write on baptism*, and I complied, perhaps not to his mind or liking. Notwithstanding he invited me to write, and offered inducements to me, he says, page 43, "I neglected my district, in order to write these eighty pages." And gives this in such a way, as to lead his readers to suppose that he quoted it from the Appeal, page 6. I have only to say, that this is a sin of which I am not guilty, and I have no fears that it will be imputed to me by those who know me. If Mr. B. can help his cause by any such groundless allegations, and can find that his conscience will sustain him in being an "accuser of the brethren," he has my full consent to avail himself of it. It will occur to the reader, however, that that must be a bad cause which needs such support.

The case of Simon, the sorcerer, which I dwelt upon in my Appeal, seems to have presented some difficulty in the way of Mr. B.'s

views. He touches it on page 44, and then drops it as though it burnt him. He again comes up to it, page 47, and, after all, blinks the question involved in the case, thinking, I suppose, that it was prudent not "to follow me" in that case, as it presented "a two-horned dilemma."

His affecting, on page 44, not to understand my remarks relative to Apollos, because, as he says, "I have not expressed myself with clearness," is one of his stratagems of warfare. What I said relative to Apollos, and Saul of Tarsus, I produced plain Scripture to support. As it is utterly impossible that his readers can have any tolerable idea of my argument on the subject of adult candidates for baptism, from the manner in which he has represented it in his Letters, I beg leave to refer them to the first Appeal, pages 90-97. A dust may be raised to obscure the truth, but it is hard to reason successfully against the facts stated in the Scriptures of truth.

Mr. B. says, page 46, "None are really willing, but those who are really converted." This has a strong spice of "NEW DIVINITY." The apostle Paul, I think in Rom. vii, teaches an opposite doctrine; showing that there may be *a will to good*, while there is *the absence of moral power to perform it*: "For the good that I would, I do not; but the evil that I would not, that I do." Mr. B. thinks on the same page, that because "faith comes by hearing," therefore the falling of the Holy Ghost upon Cornelius had

nothing to do with his *believing* in Christ. He should have recollected that faith is said to be "of the operation of God," as well as to *come by hearing*. He says, to be sure, page 43, "I believe that men need *the influence of the Spirit*, in order to their becoming real believers, genuine converts; but this influence is nowhere called 'receiving the Holy Ghost.'" *Here is truly a distinction without a difference.* Query, Is there any difference between "the Spirit" and "the Holy Ghost?" Query, Can a man be *influenced by the Spirit*, before he receives the Holy Ghost? But he will have it, that receiving the Holy Ghost signifies his "*extraordinary influence.*" Joel says, "It shall come to pass in the last days, (saith God,) that I will pour out *my Spirit* upon all flesh," Joel ii, 28, 32. And their "being filled with the Holy Ghost" on the day of Pentecost, Peter said, Acts ii, 16, "is that which was spoken by the prophet Joel." Now, the pouring out of *the Spirit*, in Peter's judgment, is the same as being filled with *the Holy Ghost*; and Joel, so far from limiting it to the "*extraordinary influence*" of *the Spirit*, given in primitive times, says, "God will pour it out *upon all flesh.*" The question to be settled by the reader is a very plain one, viz., Is the Spirit in its *extraordinary influences poured out upon all flesh*? To ask the question is to answer it. The reader knows that it is not. Then you are to decide between the word of "the King," by the mouth of St. Peter, (interpreting the words of Joel,) and the theory of Mr. Broaddus.

He knew that I had pronounced the "repetition of Christian baptism to be profane," page 46; and yet, by wresting my words from their proper connection, he attempts to make out that, "*according to my showing*," those who believe, in adult age, are "fit subjects" of baptism, although they may have been baptized in infancy. And adds; "If you refuse to baptize him, you may expect him to leave you, and come over to us, without our compassing sea and land to proselyte him," page 47. After all the attempts of such men as Mr. B., and those who, like him, make light of infant baptism, I have known but *very few* intelligent persons who have been dissatisfied with their baptism in infancy. Most of those with whom their proselyting efforts have succeeded were those who had never received infant baptism, and had been accustomed to hear it ridiculed, as "*baby sprinkling*," "*a relic of popery*," &c.

Mr. B. says, page 48, in giving his six reasons for opposing "infant baptism," that he would rather grieve over the distress of an affectionate mother, whose tender infants have died without the "sealing ordinance," than to "sneer;" and adds, "If I sneer at all, it shall be at the conduct of those who require this unscriptural dedication at their hands." Now, reader, it is to be hoped that *in future* he will not sneer at all, and I have some reason to hope that he will quit *that mode of argument*, at least when he writes. I believe his Letters of ninety pages contain less of the article than his Sermon

of forty-two pages. This, however, may have arisen from the fact that he had *himself* and me to attend to, and had not time to devote to the distressed women and their dying children.

One of the principal among his six reasons is, "that it tends to defeat the original design of baptism." He says, "All agree that baptism was designed by the great Head of the church to separate his church from the world. Now, suppose *all* to be baptized in infancy, then the whole world would be in the church, and the church, instead of being "a congregation of faithful men," "would include infidels and unbelievers of every description;" their *right* to a place in it being *secured* to them *by their baptism*." Candid reader, might not a congregation of Baptists, baptized in adult age, "contain infidels and unbelievers of every description," and would that prove aught against "adult baptism?" Just as much as Mr. B.'s argument does against infant baptism. But he says baptism separates the church from the world, and that "a right to a place in the church is secured *by baptism*." On what ground, then, can the Baptists deprive those who have been baptized of *their right of church membership*, by expelling them, however immoral or infidel they may be, *as baptism has separated them from the world?*

His attempt to connect infant baptism with popery is a stratagem with which he seems very familiar; and he more than intimates that the support of infant baptism *is traditionary only*. He says, "getting their 'pattern' from tradition

instead of the Bible." This is a pitiful attempt to *narrow down* the evidence for infant baptism to what he knew was considered only as collateral, viz., the testimony of the fathers, or the practice of the church as the fathers have detailed it. Why does he not allude to the fact, (in connection with this subject,) that *the Greek church, having no connection with the pope, have, notwithstanding, always held and practised infant baptism?* He does not allude to this plainly, because he knows, if he can make an impression on the public mind that infant baptism is "a relic of popery," and supported only by the same kind of evidence as the errors of the Romish Church, then he will succeed in exciting a prejudice against it that will help his cause. Why does not this gentleman level his artillery against popery direct? Instead of engaging in this war against our children, why does he not use his influence in pointing out and reforming the errors of the Romish Church, such as transubstantiation, masses, &c.? As I am not blessed with the same power of perceiving the horrible evils which this gentleman sees growing out of the practice of infant baptism, the reader will not be surprised that I consider the evils of which he complains as existing in his own imagination, and not in *sober reality*. I am still of the opinion that my "*witty dialogue*," as he is pleased to call it, contains "the head and front" of the offence of this matter.

On the subject of the "baptism of house-

holds" Mr. B. and myself are fairly at issue, especially with regard to the signification of the term *οικος*, the original term used in those passages that contain the account of the baptism of the households of Crispus, the jailer, and Lydia, in the Acts of the Apostles. I will attend to this matter of difference between us when we have settled some other things. We expressed some anxiety to know something of the "*four households*" that Mr. B. said he had baptized; but he has not had the goodness to follow the example of St. Luke in this matter, and give us the names and residences of his *Lydias* and *their households*. Surely those *remarkable cases* might be given with advantage to the cause, if indeed he is not more blessed in concealing than he would be in publishing them. This by the way.

On page 25 he says, "In my Sermon I did not even *conjecture* who they ('Lydia's household') were, although you represent me as *supposing* many things with respect to them." How strange it is that this gentleman will make such unqualified declarations, when the means for his conviction are before the public. In his Sermon, page 10, he says, "Who then were Lydia's household? *Were they partners in her mercantile operations? This might be so. Were they 'journeymen diers?' Possibly they were. Or were they mere travelling companions?*" &c. "They were *brethren*, whom Paul and Silas comforted when they were about to leave the city; and could any but *believers* be *brethren*

capable of being comforted?" Here, the reader will perceive, is a string of questions, put by this gentleman in his Sermon, for what? Why, obviously to convey his sentiments to his readers in the case, or to mislead their minds and deceive them. And yet, after all these questions asked by him, he says, as you see above, "*I did not even conjecture who they were,*" and declares, "I represent him as *supposing* many things with respect to them." So I did represent him as *supposing* some things at least; and if I have *misrepresented* him, in representing that when he asked those questions, and answered them, he honestly meant what he said, instead of intending to trifle with his readers, *then I ask pardon for thus misrepresenting the gentleman,* and hope he will extend it to me, as he has kindly offered to do in one of his letters, in another case. The truth is, candid reader, the Baptists have always found it a difficult task to make out a family for Lydia, without supposing that she had children. And, in order to help themselves in the case, some have supposed one thing, and others another. Some have thought that some of the women of whom we read, verse 13, were Lydia's household; others, discovering that the word "*brethren*" occurs in the fortieth verse, and finding that it would be hard work to transform those "*women*" into "*brethren*," have concluded that they were "partners in business" with Lydia, or "journeymen diers." Mr. B., however, (as he can find an "*express warrant*" for "female commu-

nion in *every passage* where the supper is mentioned," and, of course, can find *women* in the passage where the apostle says, "Let a MAN examine HIMSELF;" "Wherefore, '*my brethren,*' when ye come together to eat," &c., &c., 1 Cor. xi, 28, 33,) one would think, could have found no great difficulty in holding both the above hypotheses, as "the brethren" comforted would surely include Lydia's women, and journeymen diers also.

It was not at all necessary for Mr. B. to make such a flourish about his "little anecdote," as he calls it, and to put his readers to the trouble of examining the Scriptures before they could find out his meaning. I did, at Upperville, notice that *old prescription of the Baptists* for finding a family for Lydia, by supposing she had "journeymen diers," but *I did not claim the honour of inventing it*, as Mr. B.'s informant must have known, if he attended to what was said. I gave it as a part of the argument of the Baptists. I presume Mr. B. has heard for years of this "choice piece of wit," as he is pleased to call it, and I will not say, has often used it himself. The reader will find this supposition about Lydia's diers noticed in Watson's Institutes, part iv, page 394; and to show that I do not claim to be father of this precious creature of the imagination, I will give the words of Mr. Watson. He says, "Then, as if to mark more strikingly the hopelessness of the attempt to torture this passage to favour an opinion, 'her house' is made to consist of

journeymen diers, 'employed in preparing the purple she sold;' and 'to complete the whole, these journeymen diers, although not a word is said of their conversion, *nor even of their existence*, in the whole story, are raised into 'the brethren.'"

Mr. B. says, page 27, "that Timothy and Luke could not have been 'the brethren that Paul comforted' before he departed, because 'Timothy and Luke went with Paul to Berea,'" as I may see, he says, by consulting chap. xvii, 10-16. I have consulted the passage, and cannot see any such thing, for the best of all reasons, i. e., it is not there to be seen. Mr. Wesley says, in his note on the place, "St. Luke seems to have been left at Philippi." And if the reader will be at the pains to look at the twentieth chapter, 5th and 6th verses, he will see that Luke does not fall in with Paul until they met at Troas. He leaves off speaking of himself as one of Paul's company, in the sixteenth chapter, and does not resume that style again until the twentieth chapter. So Mr. B. will have to look again, and, if he sees clearly, he will then perceive that *Paul went from Philippi to Thessalonica*, and when a tumult arose there, *the brethren sent him and Silas to Berea*. Surely, candid reader, you will think that a gentleman who blunders as often as Mr. B. does in his statements as *facts*, ought either to be *more careful*, or *less confident in making them*.

After carefully noticing his *third effort* to explain this case, so as to operate against the

baptism of children, I am entirely satisfied that the solution I gave in my Appeal is not to be set aside by Mr. B. at least, as I propose further to demonstrate.

He has so arranged the words on page 60, as to cause them to make an utterly false impression on the mind of the reader. I do not say that he intended this. I do not speak of his *motives*, but of the *fact*. He says, "I do think, if your 'wise men' will but consider that Paul and Silas went *into the house of Lydia*, and 'comforted the brethren,' it will appear to them much more 'improbable' that they were visiting brethren than that they belonged to the family of Lydia." The reader will observe he puts the words, *into the house of Lydia*, in italics, then connects them with "comforted the brethren" by the copulative conjunction "and." I aver, upon the authority of common sense, that no man, in reading the passage in Acts without note or comment, would ever receive from it any such impression as his manner of presenting it gives. The words of Luke are, "And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed," Acts xvi, 40.

I shall now proceed to examine the matter at issue between Mr. B. and Mr. Taylor, the editor of Calmet's Dictionary, as quoted by myself. Mr. B. says he does not know who this gentleman is, nor has he ever heard before of the passage I quoted. Has that gentleman never

read the celebrated debate between Mr. Alexander Campbell and Mr. Maccalla, which took place in Kentucky? I should suppose he had, from the great similarity between some of Mr. B.'s and Mr. C.'s criticisms. In this debate Mr. Taylor is referred to as authority, and his and Dr. Rice's criticism was adopted by Mr. Maccalla. Mr. Campbell pronounced the criticism a "*refuge of lies*." Mr. B. says it is "*a palpable misrepresentation*." This criticism of Mr. Taylor's is not only sustained by Dr. Rice, Mr. Maccalla, and Mr. Ralston, but in substance by Peter Edwards also. I might rest the argument here, with confidence of its being satisfactory to the candid; but shall proceed to examine some of the evidence that Mr. B. has produced, in order to show (as he says) that Mr. Taylor has led me "completely astray." He says, "I will not furnish 'three hundred' instances, nor even 'fifty,' but I will furnish enough to satisfy the most skeptical that the sacred writers used the two words interchangeably."

The first case he mentions is Luke viii, 41 and 51, where there is an account of raising the little daughter of Jairus. In the 41st verse there is an evident allusion to the *family*, as the family *needed* his help, and the word is οἶκος. In the 51st verse the *dwelling* is spoken of, and the word is οἰκία, confirming Taylor's criticism. Luke x, 5, is Mr. B.'s next proof: "Into whatsoever house ye enter, say, Peace be to this house." Here, again, in the first part of the

verse the *dwelling* is meant ; in the last part of the verse the family is meant ; because Christ did not command his apostles to say, Peace be to the timbers, or brick, or stone, that formed the dwelling into which they entered, but, Peace be to the family, the *οικος*. This more fully confirms the view given in my former argument. Mr. B. says, "Jesus calls his father's house both *οικος* and *οικια*," and refers to John ii, 16 ; xvi, 2. In the first passage the temple is spoken of, and the word is *οικος*, because in this case the container is put for the contained, as the temple was the residence of the congregation, "the visible family of God." In the other passage he refers to there is no such word in my Bible, and I use the "common version." It is possible he made a mistake, and referred to John xvi, instead of xiv, 2 ; there the word is *οικια*, but it refers to heaven, and I suppose the reader will conclude that the *earthly temple* and the *invisible heaven* are not *exactly* the same thing.

The next case he adduces is the case of the *οικος* of Stephanas, 1 Cor. i, 16, and xvi, 15. The apostle says, "I baptized also the household (*οικος*) of Stephanas ;" and in the close of that epistle he mentions the household (*οικια*) of Stephanas ; and says to the Corinthian church, "Ye know the house of Stephanas," &c. In referring to the baptism of Stephanas and his family, he uses the word *οικος*, but in referring to the family's having "addicted themselves to the ministry of the saints," he uses

the word *οικια*, evidently alluding to the whole domestic establishment. 'This is the same course pursued by St. Luke in Acts xvi, 32, "And they spake unto him (the jailer) the word of the Lord, and to all that were in his house," (*οικια*)—doubtless the whole domestic establishment were summoned to the preaching, and heard the word of the Lord, but there is no mention of any one inquiring about salvation but the jailer. And when the apostle said, "Believe on the Lord Jesus Christ," he added, "and thou shalt be saved and thy house," (*οικος*)—and he and all his were baptized straightway, and he brought Paul and Silas out of the outer prison, where the preaching took place, into his family apartment, called by Luke his *οικος*. Where the baptism of Lydia's family is spoken of in the 15th verse, the same word is used. "And when she was baptized and her household, (*οικος*)," &c., evidently her family and her children are meant, as scholars have said, and as we shall show more fully hereafter. The next evidence Mr. B. adduces is John xi, 20, 31, where the dwelling of Mary and Martha is called both *οικος* and *οικια*; but this is no proof against Mr. Taylor's criticism, for he says, "When *οικος* is spoken of *persons*, it denotes a family of children;" but Mr. B.'s proof does not present a case in point, for the passage refers, not to "*persons*," but altogether to a *dwelling* house. I suppose the intelligent reader can see the difference.

After adducing the above quotations, address-

ing me, he says, "How conclusively, Mr. S., do these passages show the fallacy of the distinction which your 'editor' makes between *οικος* and *οικια*." Then, thinking, I presume, that, *conclusive* as the evidence he had given already might be, it would not be amiss to "make certainty more certain," he adds an evidence or two more. One we will notice; the other is not material, as it proves nothing to the point, and we have noticed it before. The one we remark upon is Matt. x, 13, "If the house (*οικια*) be worthy," &c. I suppose this refers, as I said above, to the whole domestic establishment.

In the parallel passage, Luke x, 5, the words are, "Into whatsoever house (*οικια*) ye enter, say, Peace be to this house," (*οικος*)—the minister enters the dwelling (*οικια*) and says, Peace be to the family, (*οικος*.) These words differing sometimes in passages that are parallel, may have arisen out of the carelessness of transcribers, for I suppose they could as easily mistake in transcribing, and put one of those words for the other, as Mr. B. could mistake, as the reader has seen above, in referring to a text for *οικια*, where no such word exists. I do not blame Mr. B., nor would I blame a transcriber, for an *unintentional* mistake. Having noticed Mr. B.'s evidence at length, I shall now proceed to adduce some additional testimony in favour of my view.

I do not deny that *οικος* is used figuratively for a dwelling house, because, in such cases,

the container is put for *the contained*, as is very commonly the case in our own language.

The first proof I shall adduce is from Num. xvi, 27-32, "And Dathan and Abiram came out, and stood in the door of their tents, and their wives and sons, and their *little children*. And it came to pass that the earth opened her mouth and swallowed them up, and their *houses* (*οικους*)." Swallowed up their little children as part of their houses.

But it is used to signify *infants exclusively*. See Deut. xxv, 9; where the law is alluded to which required a brother to take the widow of his deceased brother, and raise up a family for, or to, his deceased brother. If he refused to comply according to the law, then the widow was to loose his shoe, spit in his face, and say, "So shall it be done unto that man that will not build up his brother's *house* (*οικον*)." But how was the brother's house to be "*built up*?" By his raising a family of children, who were to be esteemed the children of the deceased brother.

Again, Ruth iv, 11, 12, "The Lord make the woman that is to come into thine house, or dwelling place, like Rachel, and like Leah, which two did build up *the house* (*οικον*) of Israel. And let thy house be like *the house* (*οικος*) of Phares, which Tamar bare unto Judah of *the seed* which the Lord will give thee of this young woman." How was the house of Israel built up by Rachel and by Leah? Certainly by the children born to them from time to time. And how was the house of Boaz to become like

the house of Phares, but by the infants to be born to him by Ruth, and which are styled "the seed of this young woman?" One more example from the Old Testament may be quite sufficient. Psalm cxiii, 9, "He maketh the barren woman to keep house, (*οικω*,) and to be a joyful mother of children." In this passage every unbiassed reader will see that the barren woman's heart was to be made glad by infants to be given to her by the Lord, and who were to constitute what is called her "*house*" or family. Now, to apply the metaphorical use of the word *house*, as an argument for infant baptism. We read in the New Testament of the baptism of Lydia and her house, and of the jailer and his house, and of Stephanas and his house, or household. The question now is, What did the inspired penmen mean by the word "*house*," in the record they have left us of these and other family baptisms? They were well acquainted with the meaning of the term in the Old Testament, as sometimes signifying children separate from their parents, and *little children*, and *infants exclusively*. The Jews and Greeks, to whom they wrote, attached the same idea to the word. When the Jews then read that Lydia and her house (*οικος*)—the jailer and his house (*οικος*)—and the house (*οικος*) of Stephanas, were baptized, what would they, or what *could they*, understand by the word in those several passages? Would they not understand it according to its most natural import, its most generally received sense? i. e., a man or woman's children by im-

mediate descent or adoption, infants included? But if the system of the Baptists is Scriptural, and infants are not to be baptized, then the inspired penmen have used a word *calculated to deceive both Jews and Greeks*. This is not to be admitted!!

We shall now adduce a few other texts, from the *New Testament*, on this point.

In the Acts of the Apostles, where we find what Mr. Booth and Baptist writers generally call "the law of baptism" carried out in the practice of the apostles, the word *οικος* occurs twenty-three times, and is *always the word used* where families are spoken of as having been baptized. Chap. xi, 12-14, the angel said to Cornelius, "Call for Simon, whose surname is Peter, who shall tell thee words whereby thou, and all *thy house*, (*οικος*,) shall be saved." See Acts xvi, 15, 31, 34. And in the eighteenth chapter it is used in a way calculated to show that Luke did not consider it as much like *οικια* as the "English word brothers" is like "brethren." Seventh and eighth verses, "And he departed thence, and entered into a certain man's house (*οικια*) named Justus, one that worshipped God, whose house (*οικια*) joined hard to the synagogue." And when he speaks in the next verse of a family, he drops the word which he had used twice in the seventh verse, and adopts the word which is used in all the cases where *family baptism* is spoken of. "And Crispus, the chief ruler of the synagogue, believed on the Lord, with *all his house* (*οικος* :)

and many of the Corinthians hearing, believed and were baptized." In Heb. xi, 7, it is said that "Noah prepared an ark to the saving of his house," (*οικος*.) We know that *Noah* and *his family only* are meant in this passage.

Having already consumed more time on these words than I could well spare to a single point in the controversy, I must bring this part of the general argument to a close. My only apology to the reader, for having said so much on it, is found in the confident air with which Mr. B. denounced this criticism of my "editor," as he calls him. I cannot do better than close this article in the words of Mr. Taylor: "The natural import of the term *οικος*, family, includes children of all ages. In proof I offer you *fifty* examples; if *fifty* are not sufficient, I offer a *hundred*; if a *hundred* is not sufficient, *two hundred*; if *two hundred* are not sufficient, *four hundred*. I affirm that *οικος* VERY OFTEN expresses the presence of infants. Of this I offer you *fifty* examples, and if you admit classical instances, *fifty* more. I tell you also, that somewhat more than *three hundred* instances have been examined, and have proved perfectly satisfactory."—Concluding Facts, &c., pp. 13, 14.

The intelligent reader can now judge whether I have built upon "*mere presumption*," as Mr. B. says I have, (in maintaining "infant baptism" from the cases of household or family baptism recorded in the oracles of God,) or whether I have built upon the *solid foundation* of *immutable truth* and *incontrovertible facts*. To all, to every

candid parent in the land, I would address myself, and say, "*Your*" children's "*advocate must be yours.*"

Before I proceed to the review of Mr. B.'s letters relative to the "mode of baptism," allow me a remark upon the closing paragraph of his eleventh letter. He says, "I will not sum up what I have written, lest you should think of my summary as I do of yours." This is in keeping with his first reason, for not being willing to engage in an oral discussion with me. If he had summed up what he had said in his letters, his readers could have seen more easily how small a portion of my argument he had even attempted to answer. But I forget myself when I talk about *arguments* for Pedobaptist views. Mr. B. says, "*there are none in the wide compass of creation.*" But our readers will not believe this. They will give the word of God its plain, unsophisticated meaning, when their sight is not obscured by the dust raised by those who "darken counsel." And knowing, as the public do, that the term children means infants as well as larger children; and knowing also, that in any given district of country a majority of families have infants or young children in them, they naturally conclude that there must have been infants in some of those families baptized by the apostles.

We shall now proceed to notice some things in the remaining ten letters, in which Mr. B. notices the "MODE OF BAPTISM."

He begins, on page 51, with the *same fancy*

(which we replied to in the former argument) about the distinction between *moral* and *positive* institutions, and the *explicit* and "*minutely defined*" *directions* for the observance of the latter. He says, "To me it is most obvious that a *positive* institution must be minutely defined by the lawgiver, and obeyed to the very letter by the subject, or else it can be of no service whatever." Observe, reader! "*minutely defined.*" He refers to Leviticus xiv, where the ceremony of cleansing a leper is detailed. Why did he not quote a little more of the ceremony than the "*dipping* of the finger of the priest" in the oil? If he had, the reader would have seen a case corroborating our views of the mode of baptism. For, although the leprous man washed his clothes and his person in water before he was presented at the door of the tabernacle of the congregation, yet *this he did himself in private*; but when THE PRIEST, the minister of God, went to perform the *purification, or cleansing* of the leper, both the BLOOD and OIL WERE SPRINKLED, and in the same manner was a leprous house to be cleansed. See verses 6-9, 11, 16, 19, 51.

As I had asked for "detailed, explicit directions about *the manner of performing the positive institutes*" of circumcision and the Lord's supper, Mr. B. seems to feel bound to give them, and sets himself at work to furnish the explicit directions in both those cases. On the institute of circumcision, he says, "Read Gen. xvii, 11. I hope you will not suppose that any thing would

have passed for circumcision, except what is there required." I wish Mr. B. had more frequently given the *words* of the passages he refers to, and this he might have done (by leaving out *some* of his *many complaints*) without increasing the number of pages in his reply. Then his letters would have had in them *fewer* of the *words of man*, and *more* of the *words of God*. This by the way. As he did not give the reader the *words* of the law of circumcision, I shall have to do it; here they are: "And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you." Here are what he calls "*explicit directions*," a "*minutely defined*," positive institute. Does the reader see *any explicitness* in the directions? Do they say *who is to perform the rite*? Perhaps Mr. B. will say the father was to be priest in the case. Very good. Then none other was qualified to perform it, for he says, "*the law must be obeyed to the very letter*;" but then this will be opposed to the *facts*. For although Abraham performed the rite for Ishmael and the men of his house, verse 23, yet it is evident from verse 24 that he was not the operator in his own case. It is again far more evident, from Exod. iv, 25, and Luke i, 59, that neither Moses nor Zacharias performed the rite upon their sons, although the fathers were present in each case. I suppose, candid reader, you will hardly receive views that contradict facts. So it seems this law does not "*minutely define*" *who* was to be the operator in keeping

the law of circumcision. I ask again, With what kind of instrument was the rite to be performed? Was it a *knife*? Perhaps I shall be told it was. But then, a knife could not have been necessary to the valid performance of the rite, for the wife of Moses performed the rite upon her son with a "*sharp stone*," Exod. iv, 25. I ask again, Where was the rite to be performed, and at what time of the day or night? The law does not *specify*; Ishmael received the rite in his father's house; Moses's son received it at *an inn*, and the people of Israel were circumcised in *the camp*. Josh. v, 8. Now, I ask the candid reader, what has become of Mr. B.'s "*minutely defined*," "*explicit directions*," of the law of the *positive institute* of circumcision? They have vanished out of sight, and I incline to think you will not be able to discern them again, without the aid of Mr. B.'s microscopic glasses. But let us examine a little his "*explicit directions*" about the Lord's supper. Page 52, he says, "You inquire, also, whether the Scriptures give specific directions about the manner of attending to the Lord's supper. I answer, Yes, *very explicit*. Read 1 Cor. xi, 23 to 26, and you will see such a description as can leave us at no loss whatever on the subject." In this case, also, he does not favour us with the words that contain the "*very explicit*" directions. Here they are, from St. Paul: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he

had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Does the reader see any "*very explicit directions*" here? Does this passage *specify* the *posture in which* we are to receive the supper? No: hence some take it *kneeling*, some *sitting*, and others *standing*. Does it *specify* the kind of bread to be used, whether leavened or unleavened, whether wheat or some other kind? I answer, No. Does it *specify* what kind of wine is to be used, whether red or white, fermented, or unfermented wine? The reader knows it does not. Does it specify *the quantity* of each that is to be used by the communicant? I answer again, It does not. And yet our Lord and his apostle have said, "THIS DO." The simple fact, that *bread* and *wine* are to be taken, in *remembrance* of Christ, is all the specification there is in the passage. Water is to be applied to the subject in the institute of baptism, and bread and wine are to be used in the Lord's supper. So that Mr. B.'s "specified directions," "minutely defined," turn out to be of the same character with his "express warrant," his "Thus saith the Lord," for female communion. I remark, by the way, if the Baptists were never to immerse any person

until they find in the "law of baptism," as they call it, "*minutely defined directions*" for the observance of the rite, we should soon have an end to baptism *by immersion*. But when they are pressed here, they say the Scriptures know nothing for baptism but "believers' immersion;" and when you demand the proof, they fly to the word *baptizo*, and tell you gravely that *the "explicit directions" are all in that word*. They take care, however, not to go to the original meaning of *δευνον*, the word used, 1 Cor. xi, 20, for the supper: because that signifies not simply a meal, but was used for the PRINCIPAL MEAL among the Greeks. They know there is no consistency in crying out for *much water* in one sacrament, and being content to consider the law of the other sacrament fully complied with, in eating a *small piece of bread and tasting wine*. We are told by a certain Baptist writer, who saw the difficulty here hinted at, "It is not necessary to take much bread and wine in the Lord's supper, in order to comply with the command, 'Do THIS,' because the action is the same, in eating, whether we eat *little or much*." I answer, In baptism it is not necessary to use *much water*, because the *element is the same*, whether we use *little or much*; unless, indeed, it can be shown that there is a *charm* in the elements used in the sacraments. If this can be shown, then the larger the quantity used in either the better. I suppose, however, this will not be attempted, especially by those who profess to be so much afraid of encouraging *popish errors*.



It might, we think, be easily shown that, according to the position laid down by Mr. B. relative to "*positive institutes*" and the necessity of a *literal compliance with every circumstance* connected with their institution, *no denomination of Christians, the BAPTISTS not excepted*, do at this day properly observe the sacrament of the Lord's supper. 1. It was instituted *at night*. 2. Only men were present at it. 3. Unleavened bread doubtless was used, because the Jews kept no other kind in their houses at the time of the passover. 4. It was celebrated in an upper room. 5. It was celebrated at a particular time of the year, &c. Now Mr. B. says, "*A positive institute must be minutely defined by the lawgiver, and obeyed to the very letter by the subject, or else it can be of no service whatever.*" This, the reader will observe, stands opposed to Mr. B.'s own practice, in the observance of the sacrament of the supper. This literal conformity he did not intend should be pressed against his own practice. He only mentioned it in connection with circumcision and the Lord's supper, because, in my former argument, I had placed those cases against his theory. So I return to the gentleman one of the many compliments of his Letters, "The legs of the lame are not equal."

Mr. B. repeats a part of what he said in his *Strictures and Sermon* about King James, the bishops, and translators, and says, "The present version, with *all its defects*, is against *sprinkling*." And adds, "I only complain that

it is not *more against sprinkling* than it is." As the Baptists have withdrawn from the American Bible Society, because the board would not appropriate funds to make a different translation in a foreign tongue from the common version, I suppose they will soon have a version of their own, and this gentleman may then be suited. It is due to many of the *liberal minded* Baptists, however, to say, that they disapprove of this measure. I suppose they think well of the "common version," as did the learned Drs. Middleton and Doddridge, and Dr. John Taylor of Norwich, although he held a different creed from that held by the bishops.

I made no charge against Mr. B. relative to the translators and bishops which is not fully sustained by his own statements. He represented, in the Sermon, page 28, that the translators "were so fully convinced that the Greek verb *baptizo* ought to be translated *immerse*, that we should have had it *immerse* in our version, but for the interposition of the bishops." In the Strictures, page 13, he says, "But our translators *being all opposed to immersion*, it is no wonder they did not render the word into English." And yet he says, "I have not charged the translators and bishops with making a translation to favour sprinkling." And says of me, that I have, in this case, "dealt freely in the article of misrepresentation." The candid reader will be able to judge, from his words given above, whether *I have* "borne false witness" against *him*; or whether he has not de-

nied his own charge, formerly made against those "dead men;" "*If he is ashamed of it now, it is well!*" It would be well also, if he would examine always what *he has said*, before he enters his flat denial of things alleged against him. It is unpleasant to me to be compelled, in self-defence, thus to expose the gentleman's contradictions of his own statements.

On page 54 he says, that the reason why I have found it necessary to preach so often on baptism is, that "the people have not learning and ingenuity enough to find sprinkling or pouring for baptism in the present version" of the Scriptures. And concludes that, as "many of our people are, at one time or another, uneasy about baptism, there must be some 'glorious uncertainty' about the sprinkling and pouring." And he judged this last sentence so important, that it was necessary to call attention to it by marking it with two  .

It is true, candid reader, that *some* Pedobaptist people get uneasy *sometimes* on the subject of baptism by immersion; I have not, however, known of *many* cases of the kind; and when they have occurred, so far as my observation has extended, their uneasiness has not arisen half so often from *reading the Bible*, as from having enjoyed the company or conversation of some artful immersionist. And where our people have the Bible, and the Spirit of God to guide them, and *none* to perplex their minds, we hardly ever find it necessary to speak of the mode of baptism. We have passed whole years

in some places without preaching one sermon on the subject, where our people had not been exposed to the "sleight of men" who seek on all occasions to make *proselytes to opinions about ceremonies*, with more zeal than to teach men how to "WORSHIP GOD IN SPIRIT AND IN TRUTH!"

He closes his twelfth letter with an anecdote about an Indian who had a Bible given him by a Pedobaptist missionary, which became instrumental in his salvation. The missionary meeting with the Indian afterward, proposed to have water brought in *a pitcher* to a meeting house, in order to baptize the Indian. The latter was astonished at the proposition; because, as he said, the book told him "that they baptized in a river, and where there was much water, and were buried in baptism." And he told the missionary, "*he must give him another book.*"

Now, candid reader, this same Indian story looks very much as if *it was made for effect*, and I strongly suspect that some one of a *lighter skin* had something to do with its fabrication. It may have "*Esau's hands*," but it certainly "*has Jacob's voice*," and it may impose upon some *blind Isaac*. Mr. B. says, he "does not vouch for the truth of the story." I judge this Indian story to be of a piece with the "negro" story which he tells in his Letters; and the story about the lady who was visited by several ministers, whose husband finally "concluded that it was safest for her to be *immersed*." All

such stories are but tubs for the whale. We could tell some story, too, of an opposite description, if we did not consider such business degrading to the understanding of the writer, and an insult to the intelligence of the reader.

But suppose this "Indian story" is literally true, what then? Is it not extremely likely that *he had*, previously to seeing the missionary at the meeting house, fallen in with some wandering "new-light Baptist" in the "Great Valley," and had taken a lesson or two *from him*? Or, if it occurred recently, *possibly he may have met with a copy of Mr. B.'s Strictures, if any copies have, by any means, reached the Valley of the Mississippi.* For I am very certain that the Indian, reading in the "book" which the missionary gave him of the baptisms of the jailer, Saul, and Cornelius and his family, saw nothing about either "a river," or "much water." And suppose the missionary did propose to have water brought in "*a pitcher*," he might have pleaded a very good precedent for his practice. For, as early as the middle of the third century, "when Laurentius was brought to the stake to suffer martyrdom, a soldier who was employed as one of his executioners professed to be converted, and requested baptism from the hands of the martyr. For this purpose *a pitcher of water* was brought, and the soldier baptized at the place of execution."—See Dr. Wall, as quoted by Dr. Miller. Here we have one of the "noble army of martyrs" using water from *a pitcher* for the purpose of administering the

ordinance ; and that, too, under circumstances so solemn, that *none* would dare to trifle with this ordinance of God. So much for Mr. B.'s Indian, pitcher, &c.

Mr. B. attempts, page 57, by a quibble, to evade what I had said about his translation of Luther's "Johannes der Tauffer." Why did he not deny that my interpretation was correct, instead of saying he could convince my friend, from Luther's Bible, that *Luther meant John the Dipper*? I have been assured by several German scholars, and have found, by consulting a large German and English Dictionary, that my former interpretation was perfectly correct.

Mr. B. says, page 58, that the creed makers at Westminster came within *one vote of deciding in favour of immersion*, and that, but for the casting vote of Dr. Lightfoot, we should have had the Presbyterians contending for "immersion." And then alludes to Mr. Campbell's having criticised his sermon from the pulpit for two days. I do not know that it is *my province* to be the defender of the venerable men who composed the Westminster Assembly; I will, however, say, that Mr. B. has misrepresented them in the statement above given. Neal, in his History of the Puritans, says, that "the Directory (containing the baptismal service) passed the assembly with *great unanimity*." Mr. B. has not given the authority upon which he has made his statement. And for a full refutation of it, I refer the reader to Miller on Baptism, pages 147, 148

I have now, candid reader, reached that point in Mr. B.'s Letters, page 59, where he attempts to vindicate himself upon the charge of having *mutilated the writings of Pedobaptist authors*. He begins with Dr. Clarke. After reading his vindication of himself, and his attempt to show that I had been guilty of the same thing which I had charged upon him, I thought, at first, *perhaps* I had committed some *oversight* in the case. I accordingly reviewed the matter as it stood in the Appeal, and compared it with the doctor's note on Rom. vi, 4, and find that I have been guilty of not quoting *all* the doctor has said in his commentary on baptism. I have cut no sentence in two; and as for shortening the paragraph, by leaving off two complete sentences at the end of it, *that did not in any measure* affect the argument, or the sense of the note. What I complained of in Mr. B. was, that he had given Dr. Clarke as a witness to prove *immersion* as the *exclusive mode*, and that BAPTIZO *means to immerse*, and *nothing else*; and that, in attempting to make this to appear, he had cut one of the doctor's sentences in two, by which a different sense was given to the note than the reader would have received in reading the whole of that part of the note that referred to the subject of baptism. Mr. B. seems determined *now* to make amends for having given but part of a sentence in his Strictures. He says, "I will here give *the whole sentence*," &c.; he then proceeds, and quotes, not a whole sentence only, but *five sentences*. I suppose he

thought he had as well give the reader the whole, as *I had already given all that was material to the question*. He says, on the subject of dividing the sentence, and giving part of it as though it were the whole, "As to using a *period*, I could not close the sentence without it; and I hope you will not require a man to quote *all* that another writer says, in order to avoid *mutilating*." I do not expect a man who quotes a writer to give *all* he says, but I do expect that he shall give enough *truly to represent* the views of the author. But this gentleman could not close the sentence without a period. *What he quoted was not a sentence*, and, therefore, ought not to have been closed. Surely, as this gentleman is a teacher, he knows that a quotation can be finished as well with a *colon*, *semicolon*, or *comma*, as with a *period*. I ask now again, Does Dr. Clarke's note prove that to *immerse* is the *only sense of baptizo*? *for this is the point that he was brought by Mr. B. to prove*, Strictures, page 15. His words are, "But this (*baptizo*) is an obstinate word. It has but one meaning—these learned men knew it—and their candour forced them to acknowledge it." I boldly affirm that they never did acknowledge it. Dr. C.'s language with regard to this word is, Matt. iii, 6, "Were the people *dipped* or *sprinkled*? for it is CERTAIN *bapto* and *baptizo* mean BOTH."

Mr. B. may write as many *explanations* and *vindications* as he pleases, but while his Strictures exist, they will fully sustain all that I have said of him, on this case, in my

Appeal, to which I beg leave to refer the reader.

As it regards what the gentleman says about "*confessing my folly, and asking forgiveness,*" and about his "*being one of the first to forgive me, in the event of my asking forgiveness,*" &c., I would only observe, it is a feature of "*MY CREED*" that *confession* is a part of *repentance*, and that *conviction* *always precedes it*. Hence, for the want of *conviction* that I have done any wrong in the premises, I cannot repent or ask pardon. The *conviction* I have at present is, that Mr. B. deserved all he got in my first argument, and that he is now desirous of getting out of the dilemma in the best way he can, under cover of the dust raised by him in his Letters. I invite *any candid man* to take his Strictures and compare them with what I have said, for proof of the above. See Strictures, pp. 13-15; Appeal, from page 104 to 111.

He next attempts to clear himself from the charge with regard to Mr. Wesley, page 61, and begins by confessing that he "*had, in mistake,* put Dr. Doddridge's words into Mr. Wesley's mouth in the Strictures; but that in his Sermon he had given the quotation exact." I ask, Does that prove the point he had undertaken to make out? He had asserted that Mr. Wesley "*preferred immersion,*"—that "*he had acknowledged that baptizo had but one meaning.*" Whereas Mr. W. says, "*The greatest scholars, and most proper judges in the matter, testify that the original term (baptizo) means not dipping, but*

washing or cleansing." I ask the candid reader, Is this an *acknowledgment*? What I complained of was, that he should take part of a sentence from Mr. W.'s Notes, and the circumstances of Parker's child, and Mary Welch, from his Journal, to make out that Mr. W. favoured *his* views: and with Mr. W.'s Works in his hands, containing *positive evidence* to the *contrary*, he should still abuse the minds of his readers with this *partial* testimony concerning that good man's actual sentiments.

Mr. B. did not quote Mr. Wesley on Colos. ii, 12, he says, either in his *printed* Sermon or while delivering it, "because he could see no meaning in it." And he thought he had satisfied "my friend" of it in the conversation they had after the sermon was preached. This gentleman thinks my "friend" like Goldsmith's schoolmaster—"though *convinced*, he can argue still." Now, I undertake to say that Mr. B. never did either *convince* or "*vanquish*" him. I suppose he did not like to quote Goldsmith *correctly*, and say, "though *vanquished*, he can argue still," lest those who know the circumstances of that conversation should think his boasting unauthorized by the *true state* of the case.

Mr. B. says, page 63, that "I seem to have found it necessary to apologize for Mr. Wesley." I remark, when Mr. W. is not misrepresented he needs no apologist. And *I blush for Mr. B.* that *he should make it necessary for me* to become the *vindicator*, not the "*apologist*," of a man whose name is interwoven with that revival of

the work of God which commenced in the last century; and whose fame shall be more imperishable than the foundations of empires. I "APOLOGISE" FOR MR. JOHN WESLEY!! "His works bear witness of him." I only attempted to remove the dust that had been thrown upon his "fair escutcheon."

While I am upon the subject of Mr. W.'s testimony, I would just observe to the reader, that Mr. B. seems to have suspected his readers would "be surprised at his frequent references to Mr. W.," and sets about assigning the reason, viz., "that the large proportion of the congregation assembled to hear the sermon were Methodists."—Sermon, p. 10. Now, admitting this statement to be true, what was to be gained by attempting to prove to Methodists that Mr. Wesley *held one thing* on the subject of baptism, and *practised another*? Was this the *quintessence of politeness*, to tell a congregation, "the large proportion of whom were Methodists," that the founder of their sect was an *inconsistent man*, and that he held "*baptismal regeneration*," and entertained, indeed, "*worse views* on baptism than Mr. Alexander Campbell?" And this, too, from a gentleman who writes about "*common politeness*!" This I have written upon the supposition that the statement is *true*. I now pronounce it to be utterly *without foundation*, unless this gentleman has some mode of calculation that I have never heard of, by which he can make it appear that *fifteen* or *twenty* Methodists are "the large proportion of a con-

gregation" of *several hundred* persons. Perhaps Mr. B. was misinformed about his auditors. I am willing to hope he was. At the same time I am afraid he is *very liable* to be imposed upon by those who may imagine they *please him*, or *advantage their cause*, by repeating *silly tales*, or *things not founded in fact*. Of this character is the silly story of Mr. Toplady, page 80, about "Mr. Wesley's having immersed a woman in a hogshead." He knows, candid reader, that Mr. Toplady was one of Mr. Wesley's *bitterest opponents*, and that *he* was quite as much exasperated at Mr. W. as Mr. B. has been at me. Even religious men, under *such circumstances*, can sometimes consent to gratify one of the worst feelings of human nature, by *retailing marvellous stories* about *an opponent*, if they can only get some one else to endorse them, whether they themselves believe them or not. *Mr. Toplady thought that sin could not hurt the elect.* Query, Is Mr. B. *less partial now* to this gentleman's views *than formerly*?

His next attempt is to show that he has not misrepresented Professor Stuart's views, and gravely says to me, "If you examine his essay," &c. Does he suppose I have *not* examined it? He knows *I have* examined it, quite sufficiently to show the reader that Professor Stuart, so far from confirming Mr. Carson's view of *baptizo*, says expressly, page 100, that "Mr. Carson lays down some very adventurous positions in respect to words having *one meaning only*; which, as it seems to me, *every lexicon on earth*

contradicts, and always must contradict." And yet Mr. B. *persists* in making the professor a witness for immersion, as the *only* sense of *baptizo*. And says, page 59, that he (Stuart) "acknowledges, or rather affirms, that *all lexicographers* and critics of any note have assigned to it (*baptizo*) the same meaning that Carson does,"—while Carson, the reader will observe, confesses that "all lexicographers and commentators are against him in that opinion."—Carson on Baptism, page 79, as quoted by Dr. Miller.

Here, according to Mr. B., Professor Stuart *contradicts* Mr. Carson. Stuart says, *all lexicographers* of any note *agree* with Carson in opinion; Carson says, *all lexicographers* are *against him* in opinion. Verily, here is a discrepancy! I beg leave to refer the intelligent reader to my former argument for Professor Stuart's views; and for a fuller account of them, to his Essay on the Mode of Baptism.

In every case which I have examined of the Pedobaptist authorities quoted by Mr. B., I have found the remark of Peter Edwards to hold good, i. e., "that those writers are *made to concede* what they *never meant to concede*."

On page 69, Mr. B. quotes Dr. Doddridge, *I think unfairly*, in the words following: "It seems the part of candour to confess, that here (Rom. vi, 4) is an allusion to the manner of baptizing by immersion." This, the reader will observe, he makes a full sentence, putting a period in the place where the doctor has a

comma. But the gentleman says, "he *cannot close a sentence without a period.*" Then surely he should not close it at all until he has given the whole, especially if leaving out a part mars the sense.

The doctor's words are, "It seems the part of candour to confess, that here is an allusion to the manner of baptizing by immersion, as *most usual in these early times; but that will not prove this particular circumstance to be ESSENTIAL TO THE ORDINANCE.*" The reader can compare these quotations, and see whether they give the same idea of the doctor's views.

When I deem it expedient, and have nothing *more important* to engage my attention, I may perhaps be at the pains to examine some others of Mr. B.'s abused critics. I have no doubt they have *all* been treated pretty much alike.

On pages 65, 66, Mr. B. introduces again the subject of "baptismal regeneration," and has made a pitiful attempt to show his readers that Mr. Wesley built infant baptism upon that doctrine. Hear him: "Any man of candour and common sense must see that Mr. Wesley held it, and built infant baptism upon it." And he adds, "and besides this foundation, none other can be laid upon which the baptism of infants can stand." Does not the reader see in this an attempt to *narrow down the evidence* for infant baptism to this single point? He says, "I have charged Mr. Wesley, both from the pulpit and the press, with advocating the doctrine of baptismal regeneration." Mark that! Is not this

a mere blind? Have *ten intelligent men* ever dreamed of it, in reading Mr. W.'s treatise of baptism? To take *isolated* passages from the writings of a man, wresting them from their proper connection, is not a fair way of coming at his true sentiments on any given point. And indeed, after Mr. B. has adduced his testimony, what does it prove? That we are regenerated by baptism? *Not at all.* By what, then? *By grace.* Here are the words: "By baptism we, who were, by nature, children of wrath, are made the children of God. And this regeneration, which our church, in so many places, ascribes to baptism, *is more than barely being admitted into the church*, though commonly connected therewith; being grafted into the body of Christ's church, *we are made the children of God by adoption and grace.*" He then adds, This is grounded on the plain words of our Lord, "Except a man be born *of water and of the Spirit*," &c., and quotes the words of the apostle, where he calls baptism "the washing of regeneration." He then adds, "Nor does she (the church) ascribe it to the *outward washing*, but to the *inward grace*," &c. Query, Has Mr. Broaddus any method by which people can be regenerated, and made children of God, other than "*by inward grace*?" Mr. W., in his sermon on the "new birth," after quoting the questions and answers in the Church Catechism, says, "Nothing, therefore, is plainer than that, according to the Church of England, BAPTISM IS NOT THE NEW BIRTH." I refer the reader

to his Sermons and Treatise on Baptism, for *further evidence* that Mr. B., in *charging Mr. Wesley, from the pulpit and the press*, with holding *baptismal regeneration*, has *charged him falsely*. I would advise him, in future, to pay more regard to the ninth commandment, Exod. xx, 16, especially when men have gone up to heaven, and cannot answer for themselves.

I might accuse the apostle Peter, in the very same way, with holding that *we are "saved by baptism;"* for he says, "The like figure whereunto, even *baptism doth also now save us.*" But the apostle explains himself, and so does Mr. Wesley. If the candid reader will examine Mr. W.'s Treatise on Baptism, he will see that *he rests infant baptism*, not on baptismal regeneration, (as Mr. B. says he does,) but upon sound reason and Scripture evidence. If I could find a *dead giant*, how I could brandish my sword over him *without fear!!!* "I HAVE CHARGED MR. WESLEY *from the pulpit and the press!*" Who is this "GIANT WARRIOR," that "aims his blows" at the high and the low, and striding along, recklessly treads alike upon the feelings of the living, and the ashes of the "mighty dead?"

But Mr. B. says, *the public* want light on the subject of Methodist views of baptism. Does he mean the community at large? or does he mean the *Baptist public*? *Some of them, at least*, had better use the light they *already have*, before they "call for more" with regard to our views. Some of them have refused to read the Appeal

when it was offered them gratuitously. It would surely be of no avail *to such*, however *plainly* and *fully* I might answer on this subject.

I am not aware that our people, or the "ruling powers," (as this gentleman calls the ministry,) hold the doctrine of "baptismal regeneration" either in the case of infants or adults. The views of the Methodists, as a denomination, have been long before the world; for we *have a published creed*. If Mr. B.'s "public" want light with regard to our views, I beg leave to refer them to our Articles of Religion in our Discipline, and to the "Wesleyan Methodist Catechism," Nos. 1, 2, 3, published at the Book Room, New-York.

He makes an attempt, page 71, to explain away the view I gave of the baptism of the Israelites in the Red Sea; and will have it, that if water from the cloud and the sea came on them, they were baptized twice. This was a baptism of *men, women, and children*; and for a full answer to Mr. B. relative to *the mode* of its administration, I refer the candid reader to my former argument on this point. He is so much pleased with *his fancy* that Mr. Wesley and I disagree in our views of the condition of infants, that, on page 72, he brings it forward again. I deem it unnecessary to add any thing to what I have said on that subject in the former part of this argument.

In reply to Mr. B.'s remarks on the Greek prepositions, page 73, I have but a single observation or two to make. My criticism on the

preposition has been pronounced "perfectly correct" by a gentleman *critically acquainted* with the Greek language, and who is less *interested* in this controversy than either Mr. B. or myself, and therefore more entitled to credit. For we have seen, in the case of Dr. Carson, how the support of "a theory" can induce a man to contradict "all lexicographers and commentators." The Baptists hold that *we are to be baptized in imitation of Christ*; of course, then, if we find any difficulty in understanding the meaning of the prepositions in any case of baptism subsequent to his, it will be fair to refer to the pattern given in the case of his baptism for a solution of the difficulty. Well, then, where the baptism *of Christ* is spoken of, the term *απο* is used, the *primary meaning* of which, according to Parkhurst's Lexicon, is FROM, *away from*.

"And straightway coming up (*απο*) out of the water," Mark i, 10. Now, as Mr. B. will contend for the *primary meaning* of prepositions, let him take the primary meaning of *απο*, and the evidence for immersion drawn from the baptism of Christ vanishes. Instead of his *emerging* from beneath the water, it will appear that he only came up *from the river*, which he might do, without having wet so much as the sole of his foot. If the apostles followed the "pattern showed" them in the "Master's" case, we must interpret the prepositions used in the cases recorded in the Acts of the Apostles according to the primary meaning of *απο*, i. e.,

FROM—*away from*. Thus the reader will perceive that the evidence which the Baptists attempt to draw from the preposition in favour of immersion is only a fancy of theirs to aid in the support of “a theory.”

Mr. B. asks, page 73, “Mr. S., who told you that Saul of Tarsus and the family of Cornelius were baptized in a house?” I answer, The words of St. Luke set forth, that *they were in the house* when the preaching took place, and *do not say* that they went out of the house to receive baptism. If Mr. B. will say *that they did go out* for the purpose of receiving baptism, then it is not with *me*, but with *himself*, to furnish the proof of it. In Acts ix, 17–19, we have the case of Saul: “And Ananias *entered into the house*; and putting his hands on him, &c.—and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.” Now I say, *he received baptism in the house*. And if this gentleman has *any* evidence that he received it out of doors, it would be more becoming in him to *present his evidence*, instead of asking such questions.

On page 74, Mr. B. again, the third time, introduces the case of Mr. G. of Culpepper, who, he says, “*baptized, by immersion, seventy-five persons in twenty-five minutes*, as can easily be proved: this was three to a minute; and I am sure I have never seen three sprinkled in one minute in my life; neither have I ever heard of it.” After Mr. B. had given the public this Culpepper case in his *Strictures and Sermon*,

I did hope, for the *credit of religion*, he would say no more about it. Here is the *absurd spectacle presented* of a minister of God *administering one of the solemn sacraments* of the gospel *against time*, and "several gentlemen of undoubted veracity holding their watches in their hands, and declaring this to be the result." This seems to be a favourite case with our Baptist friends; Elder G. as well as Mr. B. has taken occasion to make use of it. It seems, truly, to have been *an experiment* made in the county of Culpepper for the benefit of the Baptist cause throughout the world, in order to show that Peter and his companions, on the day of Pentecost, could have *dipped the three thousand* in the short time allowed for the administration of the ordinance. Before this case can be made to prove any thing in favour of their cause, it must be shown that the apostles of our Lord would hurry, as Mr. G. did, in giving the ordinance. But why need those *elders* go all the way to Culpepper to look up this case of baptism, in order to tell the world how long it requires to give the ordinance by immersion? Have they never administered it to a sufficient number at once to enable them to form an opinion about the length of time required? I suppose *they have never* made an experiment. Mr. B. "*never heard of THREE being sprinkled in one minute!*" And *we hope he never will*; for Pedobaptist ministers *do not perform the ordinances of God against time*. So much for his Culpepper case. He thinks, the fact that Pedo-

baptists attempt to prove that John's was not Christian baptism is sufficient evidence that they considered John gave the ordinance "by immersion;" I have only to say, this argument proves nothing, because all the views which we take of the nature of John's baptism are sustained by Robert Hall in his argument for open communion, and I suppose HE will not be suspected of being influenced by Pedobaptist motives in this case.

On page 75, after giving a caricature of the practice of Pedobaptists in administering the ordinance, he proceeds to notice the argument for pouring in baptism, drawn from the necessity of a resemblance between *the sign* and the *thing signified*. He attempts to make out that the *effects* of the Spirit, and not the *manner* of its communication, are to be represented by baptism. This is a *new discovery* of the gentleman's, by which he hopes to evade the argument. He was quite contented to suppose before that the Spirit was poured out until *the place was filled*, and they were thereby immersed; but after my exploding that fancy in my former argument, he has of course to look out for some other imagination or invention to help the cause. Now he says, "My dear sir, I hope you will give up this fancy; and be contented to have the *effects* of the Spirit's influences represented by baptism;" and asks "if the *effects* are so *partial* as to be better represented by pouring or sprinkling than by immersion?" I answer, The effects of the *extraordinary influence* of the

Spirit are more truly represented by *sprinkling* than by *immersion*; and the proof is easy. Although we hear *some talk* of the *fulness*, the *plenitude* of *spiritual gifts*; yet what says the apostle Paul to the Corinthian church? Although they had *all* been baptized with the Spirit, *each individual*, instead of having a *fulness* of spiritual gifts, possessed only *one*; "For to one is given by the Spirit the word of wisdom; to another, the word of knowledge; to another, faith; to another, the gifts of healing; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kind of tongues; to another, the interpretation of tongues; but all these worketh that one and the self-same Spirit, DIVIDING to every man severally as he will." See 1 Cor. xii, 8-11. Now, a small portion of water would be quite sufficient to represent a *single* spiritual gift.

He says, page 76, "The baptism of the Spirit was only a *figurative* baptism. I hope you will not suppose that the Spirit was literally *poured out* from heaven! That influence by which the disciples were enabled to speak with tongues was altogether an influence of *mind* upon *mind*. How, then, can any material element ever represent the *manner* of it?" *I do suppose that the Spirit was poured out*; and that for the best possible reason, viz., *the word of God says it was*. And I hope never to "*figure*" away the plain common sense meaning of the book of God. If I could not support my cause without that, I

would abandon it for ever. We do not pretend to explain the *manner* in which *mind* (as he has it) acts upon mind. We only implicitly believe what the Holy Ghost declares, i. e., "On the Gentiles also (as well as the Jews) was **POURED OUT** *the gift of* **THE HOLY GHOST.**" And as it is said, "IT **FELL ON ALL THEM** which heard the word," we suppose that "*it was poured out from heaven.*"

This same matter of the **POURING OUT** of the Holy Ghost on the day of Pentecost is exceedingly perplexing to this gentleman. On page 77 he advances an entirely new view of the matter. He has discovered *now* that there were none of the disciples present when the Holy Ghost was poured out, except the twelve apostles. He says, "You spake as if the hundred and twenty were in the room when the baptism of the Spirit occurred. I deny it. Read the last verse of the first chapter, and the first verse of the second, and you will see that none but the *twelve* are mentioned as being together." Now, candid reader, I have read the passage, perhaps as often as this gentleman, and cannot see *any such thing*; and how should *I see it*, when Mr. A. Campbell could not discover that there were only **THE TWELVE** present. On the contrary, he saw a hundred and twenty present. In his debate, page 376, in attempting to give an express warrant for female communion, he says, "The number of the whole was about a hundred and twenty, chap. ii, 1. *On the day of Pentecost, they* (the hundred and twenty) *were*

ALL *with one accord in one place.*" How strange that two Baptist elders should differ so much in opinion about a *plain matter of fact*, and each refer their readers to the same passage for his proof! The reader must take notice, that they were both but trying to evade a *different* Pedo-baptist argument. The intelligent reader, however, will conclude that the word of God is not like a heathen oracle, that will give out one answer at one time, and a contrary one at another, just to suit the whims of different priests. The passage says *there were one hundred and twenty* when Mr. C. wants an express warrant for female communion: but when Mr. B. wants to evade the difficulty I had presented in the way of HIS theory, then the passage says *there were but twelve present!* This gentleman, however, not only contradicts Mr. Campbell and me, but he *contradicts himself also*, as the reader can easily discover, by looking at his Sermon, page 35, where he says, "*The seventy, no doubt, were present*" at the baptizing. It is a great pity that a man who attempts to support error should have a bad memory, and should thus be exposed to the danger of unsaying at one time what he has said at another! Perhaps he will say, only the twelve were present at the pouring out of the Spirit, and that the seventy came *afterward*, to help with, or witness the baptizing. If he should take this course, the reader can consult the first chapter of Acts, from the fifteenth verse to the end, and there he will discover, without the aid of any commentator,

that ONE HUNDRED AND TWENTY DISCIPLES WERE *present on the occasion*.

Mr. B. says, that "the influences of the Spirit, by which men are brought to repent and turn to God, are nowhere in the Bible called baptism. I can never believe a man baptized with the Holy Ghost, in the Scripture sense of that expression, unless he confirms his pretensions by speaking in all manner of tongues." Then it will follow, that when John the Baptist said, "I baptize you with water, *he shall baptize you with fire and the Holy Ghost*," he wished the multitude to understand they should receive the *extraordinary* influences of the Spirit, and have power to "*speaking all manner of tongues*;" for Mr. B. will not admit that they received this baptism, unless the sign followed. Did ever any man, in his sober senses, suppose that John meant the *miraculous powers* of the Holy Ghost?

On page 77, he says, "The Scriptures nowhere speak of baptism as a representation of the Spirit's influences. It is a representation of the burial and resurrection of Jesus." And referring to Rom. vi, 4, and Col. ii, 12, he says, "St. Paul understood it so." Then John the Baptist should have said to the multitude, *He shall be buried and arise from the dead, therefore, I am come baptizing with water*. Let the reader consult John i, 28-34, and he will discover that the Baptist gives a different view of this matter from that given above by Mr. B. HE declares that he came baptizing with water,

because the Son of God would give a baptism of fire and the Holy Ghost. Christ himself gives the same view, Acts i, 5, "John baptized with water; but ye shall be baptized with the Holy Ghost." In Acts xi, 15, 16, Peter gives the same view, "And as I began to speak, the HOLY GHOST FELL ON THEM, as on us at the beginning. Then remembered I the word of the Lord, John indeed *baptized with water*, but ye shall be *baptized with the Holy Ghost*." The reader can now judge who is most to be credited in this case, Mr. B. or the authorities I have quoted. Added to all this, if baptism *represented the burial and resurrection of Christ*, how did it happen that the disciples, after *witnessing and performing thousands* of baptisms, were profoundly ignorant of the thing *represented*? For, up to the eve of Christ's crucifixion, yea, *even after* he had been crucified, they did not understand that he was to arise from the dead. See Mark ix, 10, and John xx, 9, "They questioned one with another *what the rising from the dead* should mean. For as yet they knew not the Scripture, that he must rise again from the dead." But Mr. B. will have it, that it was *represented to them* in every one of the thousands of cases of baptism which they witnessed. Is it possible he can so presume upon the *credulity* of his readers, as to suppose that one in a thousand can be made to believe in *this fancy*,—this far-fetched conceit, that baptism *represented, not the pouring out of the Holy Ghost*, but "*the burial and resurrection of Jesus*?" And that,

after the *disciples had seen it represented* for more than three years, yet when Christ spoke to them of his rising from the dead, they knew nothing at all about it? They had never heard of this “figment,” that tells of the “*liquid grave*,” and the “*watery tomb*,” as it is quite a *modern invention*.

The sign must agree with the thing signified—the sign was water baptism, the thing signified the baptism of the Spirit: God gave the latter by “POURING OUT,” “SHEDDING FORTH,” &c., therefore the sign was given by pouring the water upon the subject! “I baptize you WITH water; he shall baptize you WITH the Holy Ghost.”

From my view of the baptism of the three thousand on the day of Pentecost, I beg leave to refer the reader to the former argument. *I say again*, as I said at first, there is a *total absence of all evidence* that they received the rite by *immersion*. Mr. B’s remarks about my *conceding* any thing on that point are perfectly gratuitous; for, although I admitted that there was water enough in Jerusalem, yet I said the public and private bathing places were in the keeping of Christ’s enemies; so that Mr. B.’s thanks for my *liberality* are entirely out of place.

On page 79 he introduces the case of the jailer, and makes a very pathetic exclamation indeed: “O! Mr. S., when shall I be delivered from the mortification?” &c. He says, “I could wish, for the sake of the profession to which you belong, that this were a solitary

case." I cannot help this gentleman's mortification. If he will persist in attempts to abuse the minds of his readers, I shall feel it my duty to hold up his conduct in its *proper colours*, that it may meet its merited reprobation. He says, "I quoted the very language of the Scriptures," &c. So he did. But he did not quote *enough* of the language to give the true view of the case. *Nor has he now quoted enough.* In the Sermon he quoted from the 29th verse; in the Letters from the 25th verse. If he had commenced at the 23d verse, as I have shown in the Appeal, the reader would have been saved the danger of being imposed upon by his CAPITALS in his Sermon, and the *italics* in his Letters. He proposes to let St. Luke's words inform the reader in the premises, and says, "This is Luke's account of the matter, without even the addition of capital letters, and it seems to me to require no little ingenuity to find in all this any thing inconsistent with the idea of immersion. Let us see: The jailer first *brought them out.*" Now, why did not the gentleman accord a *little common sense* to his readers, and leave them to judge from *Luke's account*, without the aid of *his italics*, instead of going on to repeat certain of Luke's words, putting them in italics?

I say, in conclusion, that his version of this matter makes Paul and Silas a couple of arch hypocrites; for it represents *that they left the prison at midnight, and went off to the "river Strymon,"* or some other stream; and yet, when the next morning arrived, and the magistrates

sent two "sergeants, saying, Let these men go," they refused to leave the jail, stating that "*they would not be thrust out PRIVATELY,*" and added, "*Let the magistrates come themselves and fetch us out.*" And "the magistrates came and besought them, and brought them out," &c. And these are the men who left the prison at *mid-night privately, of their own accord*, who, now that it is day, need to be *entreated* to leave it before they will consent to go out! This, truly, was rather a *bad lesson* to teach their new converts! But, candid reader, Paul and Silas were not the men to practise *duplicity*. Therefore, I say they never left the premises of the Philipian jail until the morning, and the baptizing took place *within doors*, and *not* at the "river Strymon." I refer the reader to my *former* argument on this case for a full answer to Mr. B.

He begins his nineteenth letter by saying, "How determined must that man be 'to support a theory,' who can undertake, by mere 'sifting,' to set aside the plain testimony for immersion which is furnished in the eunuch's case," &c. I always consider that "*sifting*" in controversy is better than "SHIFTING." That this gentleman has *dealt largely* in the latter, I presume the reader has discovered during this examination. "What is the chaff to the wheat? saith the Lord," and how is the wheat of truth to be separated from the chaff of error without "*sifting*?" As it regards his strong or *plain testimony for immersion* in the case of the eunuch's baptism, it remains to be shown. My former

argument on this case he has not met, as the reader can see by comparing the Appeal, pages 143-147, with his Letters, pages 81, 82, 83.

On page 86, Mr. B. gives us quite a short method for disposing of the matter in controversy. He says, "Now, sir, I will tell you what our 'favourite argument' is—it is this, the word of our *King*, throughout, is in favour of immersion. This is *my* 'favourite argument.' I find *immersion* in the *pattern*; and I find nothing else there." This is begging the question with a witness. Does the reader see *any argument* in his "*favourite argument*?"

Why did he not attempt to answer my remarks upon the "*supposed immersion*" of Christ? Also my exposition of Rom. vi, 4; and Col. ii, 12? The view I took of their argument for immersion, drawn from antiquity, where the rite was performed (according to the Baptist historian, Robinson) upon naked subjects, both male and female, he passes over lightly, as though he wished to keep it from the view of his readers.

Being hard pressed by the case which I gave from Benedict's History of the Baptists, where Roger Williams received baptism by immersion from the hands of a *layman, who never had been dipped himself*, Mr. B., on page 88, has made a CONCESSION, that, upon reflection, seems to have alarmed the gentleman himself, judging from what he wrote immediately after. Here it is: "I GRANT, SIR, THAT, IF A MAN HAS NOT BEEN IMMersed, HE MAY IM-

MERSE OTHERS, AND HIS NEGLECT OF HIS OWN DUTY MAY NOT DISQUALIFY HIM FOR ASSISTING OTHERS IN THE DISCHARGE OF THEIRS." NOW, LET IT BE KNOWN TO ALL WHOM IT MAY CONCERN, THAT, ELDER BROADDUS BEING JUDGE, ALL PEDOBAPTIST MINISTERS ARE QUALIFIED TO GIVE THE ORDINANCE BY IMMERSION !!

So that if you prefer the Methodists, Presbyterians, Episcopalians, or any others, to *the Baptists*, you may receive VALID BAPTISM, BY IMMERSION, at their hands! But he was evidently alarmed at his own admission, as I shall show the reader. He says, on the same page, "But I have always thought it singular, that those who ridicule immersion, &c., should, after all, consent to immerse those who cannot be convinced that sprinkling or pouring is 'the more excellent way.'" And asks me, "How, THEN, CAN YOU CONSENT TO IMMERSE?" "How can you encourage people in their *superstition*?" He then adds, "On the last page of your 'Appeal' you call immersion the 'child of superstition.'" This is not as it is there written. I called it no such thing. Why has he *wrested* my words from their proper connection in this case? He knew that I was speaking of baptism, performed upon *naked subjects*. But he must make the impression that I considered *immersion* superstitious; and then adds, "SURELY, HEREAFTER YOU WILL NOT BE FOUND WILLING TO IMMERSE; OR IF YOU SHOULD, CAN ANY CONSENT THAT YOU SHOULD IMMERSE

THEM, WHILE THEY KNOW THAT YOU CONSIDER IT A VIOLATION OF THE WORD OF GOD? I TROW NOT." I said, candid reader, above, that the gentleman was alarmed at his own concession. He admits that *I am qualified*, but hopes nobody will consent that *I shall immerse* them. But who told Mr. B. that *I consider immersion a violation of the word of God*? Where is it written? He says, "*While they know*" I so consider it. Why did he not give *the proof* of this allegation? For the best of all reasons: *he could not. We prefer sprinkling or pouring* in baptism; but we would rather immerse persons who cannot be convinced of the validity of baptism after these methods, than they should go where there is "no confession of faith," and *where scarcely any two, even of the ministers, agree in opinion.* We think "*unity of faith*," and "the bond of peace," more important to a religious denomination, than the *particular form of an outward ceremony!*

I have now reached Mr. B.'s last letter, in which there are some things I intend briefly to notice. I have observed that he seems to be very much concerned about the existence of *different* denominations of Christians; and says, "I think I am ready to do any thing I can safely do, to bring the scattered flock of Christ together." And very gravely asks, "Will you do the same? Allow me to hope that you will." Perhaps the reader is ready to ask, What does Mr. B. wish *you* to give up for the sake of union? Why, gentle reader, he only modestly asks, that *we*

give up infant baptism, and that we cease to baptize adults by pouring, or sprinkling, and adopt immersion. Or in other words, that **WE SHALL ALL BECOME BAPTISTS.** Well, what *does he* propose to do for union? Just *nothing at all*, but be a Baptist still; for he *does not even allude to any concession* to be made on *his part*. A kind and *liberal* soul, truly! He makes a proposition which contains really *nullification* and *consolidation*, in order to union. He would nullify both *infant baptism* and baptism *by pouring*; and then consolidate the whole Pedobaptist world into one great Baptist church, in order, as he says, “to bring the scattered flock of Christ together.”

It would be thought, from what he has said, that those who *reject* infant baptism, and give the ordinance by immersion, *are a very united people*—for this, the reader perceives, is *Mr. B.’s prescription for union*. And so they are *united*, in *two things*, at least; first, *to oppose infant baptism*; and, second, *to contend for immersion as the exclusive mode*. Beyond this they have few sentiments *in common*. The history of the church will show, that among those who have *rejected the baptism of infants*, there has been found *error of all dimensions*—from Tertullian, who held it to be improper to baptize *unmarried* people, down to Peter De Bruis, who held that *infants could not be saved*, and therefore ought not to be baptized—from the German Anabaptists, who held polygamy, and ran through the streets with a Bible in one hand

and a sword in the other, crying, "Repent and be baptized!" to *the thousands* of Europe and America, who, in more modern times, HAVE DENIED THE DIVINITY OF CHRIST, and held the error of Pelagius, &c. This gentleman will find it necessary to look out for some other mode of "uniting the flock."

We go against all pretended "unions," and think genuine *Christian concord* may be maintained without consolidation. Let our Baptist brethren become *more liberal toward other sects,* and *more united among themselves,* and we shall have a better *union of heart and sentiment* than can be brought about by any such *consolidation of discordant materials* as is proposed by the plan of Mr. B. I would beg leave to suggest, that this gentleman would do well to give the world *an example of the uniting effect* of their views of baptism, among themselves, before he concerns himself about trying his plan upon the Pedobaptist community. *True charity* always begins at home! He alleges "that a very great number of our people do not have their infant offspring baptized," and infers therefrom "that it is not deemed a matter of great importance." "*A very great number of our people!*" Mark that. Where do they live? I do not know them. Now, if he has stated *the truth* about the Methodists, it becomes them to see to it. And *if they* do "have their infant offspring baptized," they will recollect that this gentleman has misrepresented them publicly in saying that "*a very great number of them*" neglect this duty.

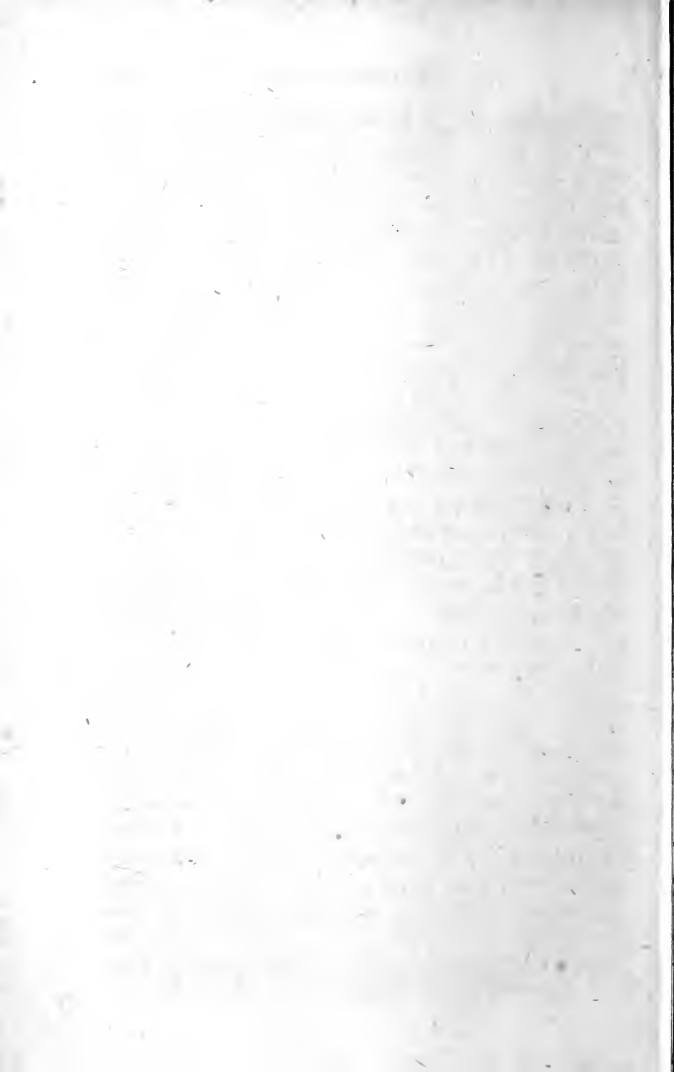
On page 88, Mr. B. says that "I consider immersion a violation of the word of God;" and on page 89, says that "I profess to have no objection to immersion." Now what confidence, candid reader, can the public have in a controversialist who will thus, to carry his point, blow hot and cold almost in the same breath?

When he becomes alarmed lest some "*should consent*" that *I* should dip them, he says, "While *they* know THAT YOU CONSIDER IT A VIOLATION OF THE WORD OF GOD." But when he wishes to bring about his union of "*all sincere believers in one communion*," he says, "You profess to have no objection to *immersion*—YOU BELIEVE IT SCRIPTURAL BAPTISM." Does the intelligent reader suppose that the gentleman will be found *ingenious* enough to reconcile these *conflicting* statements? And yet he says to me on the very next page, "I am not aware of misrepresenting your views in any instance whatever. If I could know that any observation, in all these letters, sets your views in an improper light, I would sooner suppress the whole that I have written than to publish that observation."

In conclusion, I remark, I have observed *throughout* his twenty-one "letters" a continual disposition manifested to make *professions*. He commenced by *professing* to have no object in view "but to maintain the purity of our Lord's institutions," page 4, and *concludes* with the *profession* which I have given above. Did he expect to impose upon his readers by confessing *his convictions about the ordinance*, and *professing*

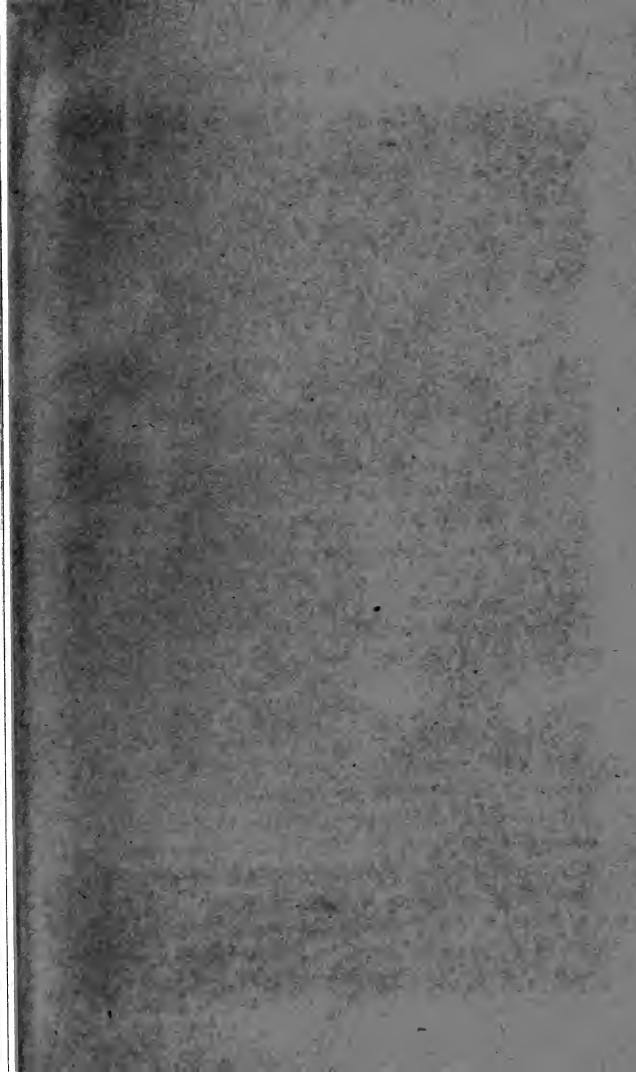
his innocence in the matter of misrepresentation? &c. This plan may succeed with such as have committed their understanding and judgment to the keeping of a priest, contented that he shall think, and reason, and judge for them. But I flatter myself, that amidst the light of the nineteenth century, the *intelligent* and *candid* of *all denominations* will need something more than *sophistry* for *argument*, or *assumption* for *proof*, upon so solemn a subject as the true nature of a Christian sacrament.

This gentleman has, more than once, in his Letters, *intimated a hope that he might convince me* of the correctness of his views, *inviting me to examine the Scriptures* and his arguments, as though he wished his readers to suppose I had never examined the subject, and that by being catechised as a school boy I might be led to adopt his views of baptism. This is one of the stratagems by which he seeks to convince, *not me, but OTHERS*. I wish the reader to understand that, for the last fifteen years, more or less, I have been engaged in examining and "*sifting*," by the Scriptures, the subject of water baptism, and have been led to adopt the conclusions stated in the course of this and the former argument. These views I commend to the candid and careful examination of the intelligent reader, IN THE FEAR OF GOD, and IN VIEW OF THE RIGHTEOUS RETRIBUTIONS OF THE LAST DAY.









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